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WM. LLOYD GARRISON, Editor.

VOL. XI .-- NO. 33.

SELECTIONS.

Marderous Spirit of Slavery ! t from a speech delivered in the U.S. House ontatives, June 15, 1841, by Mr. Rayner of

ore frequently told that these abolitionists, eladel, are a respectable class, and con-vin their views. Gentlemen may think so, it it. If their efforts proceed from a feel-, and their real object is reformbilowing the dictates of duty, why do themselves in the South, and preach ould do? It they were really sincere rse, they would not, stions in their course, they would not, a cowards, assail us from their retreats; d preach their doctrines to a deluded they are pleased to call us) even at the nsciousness of innocence, aiways emode cocates of reform, and the righteous are hold as a bon. Why do they not come in the South? Perhaps they may control their opinion. Are they afraid that re their opinion. Are they afraid that their foot-prints will tend in one directed, their foot-prints will tend in one directed. the beasts, to the sick lion's den? shat did not intimidate the apostles of n-it did not frighten the great recompared—and to whom I have heard from Vermont (Mr. Slade) compare as the reply of Luther, when warnof going to the Diet of Worms? were as many devils there as there of of its houses, I would go on.

of the sincerity, the valor, or the pa-ese incendiaries. If they possess those ree that has been attributed to the degree that has been attributed to would risk something for the promulgar doctrines. As they have assailed our, it is their duty to come and teach us I advise the gentleman from Massachu-Mr. Giddings)—from New York, (Mr. d the old gentleman over the way (Mr. has albed the other day a phout the dannal of the collection of the colle talked the other day about the damnvery-I advise them, when they return surle some of the leaders of abolitionlistricts, to take pity on our ignorance, to come and teach the people of my a great curse slavery is. They will at a great curse slavery is. They will out at least, by coming. They will con-their sincerity—and they shall be treatw me well, know that I am inca-

disrespect to the fairer portion of crea-n bows with more sincere devotion to jesty of woman. And it is my mexpressible veneration for the av elevated conception of its that causes me to look with of abolition petitions here. At least signers of these petitions, breathing enunciation against the entire South, Sir, women have no business interfer men are contending for empire. They to teach us our political duties, as they our armies in war, or to conduct our Their business is to soothe the still more violent commotion. Their

er a tear is dried, a wounded heart p, a bruised spirit with the dew nointed, or a pang ring soothed,

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sphere, there is the proper theatre But when they will unsex themthrusting themselves into scenes for never intended them; they must exobation of their course is a duty which sthers of their sex, whose modesty and see women busily interfering in urs of a nation. English history assens on this subject. The plans at led to the elevation of Crom ished hypocrite of modern history, thinshed hypocrite of the presended and matured at the presended ayer, in which the womat of the articipated, but exercise an impor-What sort of an A. when ministers Charlwere expelled from als to-day vorite or another happenas on the Sovereign's affections? women in Paris; and many of the only time were perpetrated by fe-If the disgusting intrigue of the ries II.—all the horrid excesses of the than that which hurries on, in their holitionists of the present day; for they regardless of the human suffering which con their course, but the inevitable tenmeasures is to overthrow the governand thereby extinguish forever the hopes

Iron the Pennsylvania Freeman.

C. M. Clay.

and has handed us a number of the Lexingver, containing two long controver-the 'negro law of '33;' the one Whig, understood to be Wickliffe, the legislature, last winter, of the repeal the other from C. M. Clay, his eloonent. If we understand aright, they are iddes for return to the next legislature. as speaks of the perversion of Christhe support of slavery :

a regards Christianity in its moral inculthan I do; no man places a higher esti-ous and religious men, or would desire a their sympathy and support, than L.



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, AUGUST 13, 1841.

free cultivators of the will, who labor for Manacles with examinors which 's BWig' can aver geld-have, as a legislator, borne my part in asstaining the judiciary, electation, and internal improvement and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly. All these third, and pleasure, and property, and a good standing with the world first, and chiefly and the standard property of the standard property of the standard property of the world in the standard property of the standard property weeks, observations and dotter, and the standard property of the standard pr

testimony. I know it must be so. Are we not con-stantly pointed to the physical comfort, to the kind treatment of the slaves? And does it not stand to reason, that they who use this fact to lessen our abhorrence of slavery, will naturally strive to make it more and more evident that the enslaved are well

But, you ask, how can slavery be abolished? MY DEAR FRIEND:

Allow me to hope that there will be room this evil? My friends, where there is a will, there is a Allow me to hope that there will be room this week in the Liberator, for the excellent close of the sermon I send you, written by William H. Furness, of Philadelphia. The occasion was the national Harrison fast. It has been printed, but not published, and has, as might have been anticipated, occasioned trouble in the church of the writer; a number of his parishioners having actually left it. I am greatly parishioners having actually left it I am greatly gratified by the tone and spirit of these remarks. What is cantingly called a good spirit among slave-holding churches, is, of course, an absence of all spirit. But these remarks are at once spirited and gentle, so that a slaveholder cannot find fault, while the abolitionists will rejoice to see from them that their feelings are understood, and their purposes comprehended, and their principles embraced by a good man, who has no formal connection with their societies.

M. W. C. the morning, and our darkness be as the noon-day. Then the choice anthom of the free shall break forth

and, who, however comortance the physical condition, are, new their physical condition, are, new there are the physical condition, are, new there are their physical condition, are, new their physical condition, are the physi

Resolved, That we love union much, but that

Conformable to the 6th resolution, the following

The following is a terrible retort upon the Honrable (?) Henry Clay for his late boast in the Senate.

have to take slavery under water with them, and sanctify the whole together. The man-stealing, From Hamilton I proceeded to Utica, on the Mo-From Hamilton I proceeded to Utica, on the Mohawk river, in company with brother Graves. These too, I was invited to address the people, which I did at some three hours' length. At the close of my address, as usual, the abolitionists again attacked me and a debate ensued. There they pitted a Mr. Goodell, the editor of the 'Friend of Man,' against me, and the discussion commenced under the direction of a President, two Vice-Presidents, with two Secretaries. I was still quite unwell and feeble, but God certainly did strengthen me during the hours of debate. Mr. Goodell and myself had two turns each, when his friends thought it best to take him off the

debate. Mr. Goodell and myself had two turns each, when his friends thought it best to take him off the turf, and bring on Dr. Green, the President of the Oneida Institute, the abolition college. I had heard nuch of him, and in that region of the country he was thought to be the ablest advocate for abolition that lived in the East or North; he gave me one that lived in the East or North; he gave me one strong pull, and I replied to him at length, and he

that lived in the East or North; he gave me one strong pull, and I replied to him at length, and he retired and left the field in my hands, and I closed under the resounding applause of almost the entire addience, which was very large. Of this debate I doubt not you will see an account also.

'I have now met all their able debaters and lecturers in New England and New York, except one Gerrit Smith, of whom I have heard much, and been often referred to as a great debater. He was sent for to meet me, but did not come; whether it was for fear he would fare the fate of others, I cannot fear he would fare the fate of others, I cannot religible to I know this, he did not come, and I am now on my way home, and leaving the hot-beds of now on my way home, and leaving the hot-beds of now on my way home, and leaving the hot-beds of abolition without having been once foiled. God be now on my way home, and leaving the hot-beds of a bolition without having been once foiled. God be praised for sustaining me. I give him all the glory, for without Him I am nothing. After the discussion at Utica, I returned to New York. There they making some observations on the state of things here to-day, and shall start for Baltimore this afternoon. On some future time I intend to write out my opinion of slavery as it is at the North and East. I will now only say, that I have seen enough to satisfy me that their servants here bow to the will of the master, and feel the rigor of a master, as perfectly as ours do. It has been humiliating to me, when I have seen the white girl strike a trot at the bidding of the mistress. Mainly they are not allowed to eat at the same table, and often they labor almost for nothing; even the porters of their houses get only six dollars a month, and clothes himself out of that; and as to the Irish, of the thousands I have seen here, if you could see than the Baptist church? The creature has coiled onspicuous; but, if my intellectual vision was not of the thousands I have seen here, if you could see what I have, you would forget you were in the land where the voice is strong for freedom, and think you were in poor Ireland, under British tyranny. And as to the poor blacks here, they, the most of them, had better be in the hands of a people who are to the manor born. The suffering of many of that poer race here is inconceivable. I have seen them here and in New York picking up scraps of paper and oil rags to procure animal subsistence; and there is evidently less sociability between the white man and black man here than in Georgia. But I must leave further detail of this for another time. My health is improving. Yours sincerely, withdraw from the southern. While I tooled on and reflected, my heart was pained, and I could not but tremble for Zion and inquire—How long will New-England Baptist ministers court the friendship of southern slaveholders and tyrants? How long Yours sincerely, mproving.

JONATHAN DAVIS.

will they worship at the polluted and blood-stained

organization, it is does not, at hist, embrace any per-sons. I have been a moderate abolitionist for some time; but I have seen so much cringing to slavery,

shrine of slavery

From the Dover Morning Star.

Elder Davis of Georgia. Georgia, on a visit to the North, to set his Baptist brethren, as far as he could, 'to rights,' examine into the strength and workings of abolitionism, and report such information South, as he might deem interesting to slaveholders. Acknowledging himself a slaveholder, he has appeared in different places, the swaggering defender of American slavery, and the arrogant vindicator of the right to buy and self men and women, as well as to flog them, and work them without pay. A letter of his published in the Christian Index, a Baptist paper at Savannah, Georgia, has got back to the North, and has appeared in one of the daily papers in Portland. This letter is rather a literary curiosity. Surely Mr. D. Christian Index, a Baptist paper at Savannah, Georgia, has got back to the North, and has appeared in one of the daily papers in Portland. This letter is rather a literary curiosity. Surely Mr Davis did not expect at the time he wrote it, that it would ear get to Portland. In this letter, he attempts to give an account of his late visit to Portland, and the public discussion held between him and two others in that city, and finally proclaims himself the champion of a most splendid victory in that affair. I would of a most splendid victory in that affair. I would simply say, that if that letter is a specimen of the man, he needs yet to be taught the first principles of moral integrity. The letter contains several palpable and barefaced falsehoods. This grave charge lieve must be taken, and that immediately. We can be apply substituted by the property of the contains a several palpable and barefaced falsehoods. This grave charge lieve must be taken, and that immediately. ble and barefaced falsehoods. This grave charge can be amply substantiated, whenever the editor of the Christian Index will call for the evidence. Proof positive can be obtained among his own Baptist brethren in Portland. How much credit is now due to Mr. Davis's representation of Southern slavery?

M.

From the Herald of Freedom.

From the Herald of Freedom.

Reversed Longthan Pavis.

Reverend Edmund Worth, brother in denomination and loving fellowship with the Reverend FELON, whose letters we publish below, published the first of the two in his Baptist Register with the followship with the followship with the followship with the first of the two in his Baptist Register with the followship with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the followship with the first of the two in his Baptist Register with the first lowing flaming anti-slavery comment,—viz. Letter from Mr. Davis. Mr. Davis from Georgia wrote the following letter while he was in Boston, to a friend in his own State. His comment on the second was — Hear both sides. Reverend brother Worth is a new organized abolitionist. He lifted up his awful selemn testimony against the Herald of Freedom, and has withdrawn his momentous countenance from it. And these are his comments on the diabolical letters of his brother Davis—to which he gives circulation among his Baptis readers. These contain—do they not—the full amount of his abolitionism. Are these all he can afford to say for the crushed slave, and for humanity under foot?

We are glad this green-eyed monster Davis has ventured up here to advocate slavery. It is no great of a venture. He is as safe here as in Georgia, and gets twice the applause. We would not have discussive the safe of a venture to the capture of a venture to the capture of the capture, in a passage of 20 days, of the secury and small pox; 200 had been left at Rio Janeiro, to which place the slaver was first taken, to be shipped by an early opportunity for Berbice, and 180 had remained on board, and had sailed for Berbice from Rio Janeiro. 20 had however, been lost on the passage, and thus, no more than 160 were landed as mentioned above.

Two men were recently arrested on the Mississiphic harged with an attempt to sell a free negro. They were taken to Louisville and convicted. lowing flaming anti-slavery comment,—viz. Letter from Mr. Davis. Mr. Davis from Georgia wrote the

AGENTS.

MAINE .- Jas. Clarke, Wayne; - Edward Southwick, Augusta;—A. Soule, Buth.
New-Hampshire.—Davis Smith, Plymouth;—
P. Rogers, Concord;—William Wilbur, Dover;—
Leonard Chase, Milford.
Vernout.—John Bement, Woodstock:—Rowland

Vernort.—John Bement, Woodstock:—Rowland T. Robinson, North Ferrisburg.
Massachusert.—Wm. E. Kimball Topsfield:—Moses Emery, West Newbury;—C. Whipple, Newburyport:—Isaac Steams, Mansfield:—Luther Boutell, Groton;—B. F. Newhall, Sangus; W. S. Wilder, Fitchburg:—J. T. Everett, Princeton;—J. Church, Springfield:—W. & S. B. Ives, Salem;—Henry Hammond, Dudley:—Daniel G. Holmes, Lowell;—Jossia V. Marshall, Dorchester and vicinity:—Richard C. French, Fall River:—J. B. Sanderson, New-Bedford;—Wm. Henderson, Hanver:—Isaac A 1stin, Nontucket:—Elias Richards, Weymouth:—Edward Earle, Worster:—Wm. C. Stone, Watertoven:—A. Bearse, Centreville:—Israel Peikins, Lynn:—E Bird, Tount m.

[37 for a continuation of this list, see the last page, last column]

J. BROWN YERRINTON, Printer.

WHOLE NO. 554.

From the Lynn Record.

The Anniversary of West India Emancipation Was celebrated on Sunday evening last in Boston, at the Marlboro' Chapel, by a splendid meeting, at which Francis Jackson, President of the Massachusetts Anti-Slavery Society, presided. Rev. Mr. Himes opened the meeting with prayer, and Wm. Lloyd Garrison, Ellis Gray Loring, and Wendell Phillips addressed the meeting. The chapel was well filled with intelligent and attentive hearers. Profound attention and a high degree of interest well filled with intelligent and attentive hearers.

Profound attention and a high degree of interest were kept up from beginning to end, from 7 1-2 till 10 o'clock.

[Having alluded to the remarks of Mr. Garrison, the editor of the Record proceeds to notice the effort of Mr. Loring.]

Whatever he gains, must be by dint of argument. This he possesses in an eminent degree. But few lawyers command greater powers of reasoning. He always speaks to the point, and his reasoning is al-ways clear, forcible and convincing. Besides, he is careful to be on the side of truth. Thus armed, he goes forth like David with his sling, and woe to the luckless Goliath who falls in his very. No man knows his own weapons, or how to use them, better than he. At this meeting, he was unusually happy. We never knew him do so well. He turned the subject of slavery round and round, viewed it on all sides, and exposed and expounded every part to the audience. He spoke a little short of an hour; but in that small compass, suggested more profitable hints, imparted more useful knoweldge, and threw out more light on the subject, than is generally done during the whole sitting of a Convention. Of course, we could not do justice by any attempt to give even a sketch of his speech. It was adapted to an-imate the desponding, and to inspire every abolition-

ist with certainty of success.

Mr. L. said, it had been objected, that all talk at the North on the subject of slavery was idle. We could do nothing. Massachusetts cauld not abolish slavery in South Carolina, and to talk on the subslavery in South Carolina, and to talk on the sub-ject, at a distance from the evil, was of no avail. But he said talking, enlightening public sentiment, would accomplish the object. How is it in temperance? We do not go into the distilleries to reason against it; on the subject of immorality, we do not go into a brothel to speak against it. Nor is it necessary to go where slavery exists. Make the thing odious, operate through public sentiment. Let the slave-holder see and realize the truth, that it is unjust, dishanorable and mean in the extreme, to enslave dishonorable and mean, in the extreme, to enslave human beings, and extort labor without pay, and that the whole community know this, and consider him more mean than a horse-thief, and he could not go forth in that community; he would not look a man in the face; he could not hold up his head.

Mr. L. said, it had generally been supposed that there was no anti slavery at the South, because its voice had been drowned by the clamor there kept np against it: but this could not always be the case; the deep thought which is there in exercise on this subject, cannot always be smothered, and when it begins to find utterance, there will be a general outbreak. He should not be surprised to find antislavery like the temperance cause, bursting forth from a quarter least expected. He should not be at all surprised to find it breaking out in Virginia, in Alabama, Kentucky or Tennessee, and sweeping with irresistible force

with irresistible force.

We do not pretend to give the language of Mr.

L. but a general filea of his reasoning on one point.

It will be recollected that it was he save, votuntarily brought into this State, is free, the moment of 

quarter past nine, when the audience began to be restless and to retire, but was welcomed with an enthusiasm which broke over the bounds of restraint, although a special request had been made from the chair, that no demonstration of applause might be shown on this occasion. To say that Mr. Phillips is an elegant, eloquent and accomplished orator, would be only saying what every body knows. It is more, to say that he equalled the hight-wrought expectations of the audience. He compared the slapectations of the audience. He compared the slavery of England and America, and the operations of the two countries, relating to emancipation. He was heard with great attention and delight. We eft him speaking, a few minutes before 10 o'clock.

Mr. P. was the young man, who, in the dark hour of adversity, stood up in Fancuil Hall, and successfully refuted James T. Austin, when the latter made fully refuted James T. Austin, when the latter made his infamous speech on the death of the lamented Lovejoy. Wendell Phillips, Ellis Gray Loring, Edmund Quincy, and Samuel E. Sewall, are able and respectable members of the Boston bar, who stand ready on all occasions, and in all the ways in their power, fearlessly to aid the persecuted, oppressed, and despised colored man, without money and without price. They are an honor to this country, which owes them a deep debt of gratitude.

A correspondent of the Morning Post, criticising he speeches made at the meeting in the Chapel,

'Phillips's speech was really eloquent. He said that in England, not a man was to be found who doubted of the beneficial effects of West India Emancipation, while here the contrary opinion generally prevails: this, he remarked, is because our information is derived from interested sources. 'It is said,' he continued, 'that England cannot respect hereign also because her eyes to the East. proach America—let her turn her eyes to the East. She has turned her eyes to the East: seven years she has turned her eyes to the East; seven years ago her sugars were supplied from slave colonies and from Brazil; then but 7000 lbs. of sugar were imported from the East Indies-into her ports; now the import of East India sugar is 70,000 lbs. She has turned her eyes to the East, and already the sound of the cotton gin is heard on the banks of the sound of the cotton gin is heard on the banks of the Ganges; already East India cotton has ranged as high as American, in the price current of Liver Slave labor costs sixpence a day, but in India labor Slave labor costs sixpence a day, but in India labor costs but two-pence a day; with free men toiling on our cotton plantations, we could supply them at less cost than two-pence a day. The question, then, of American slavery is to be settled in the markets of Liverpool. We believe that Phillips is right in this last particular, for, as you recently remarked, Mr. Editor, 'Commerce is the great agent for promoting the civilization and christianization of the world.' The economy of Divine Providence is such that interest is always on the side of moral right,—and when men see this, they submit to the dictation of their pockets more readily than to that of Garrison or conscience.' son or conscience.

CORRECTION. To the Editor of the Times :

To the Editor of the Times:

In your notice of the anti-slavery meeting on Sunday night, you report me as saying that 'a slaveholder is worse than a horse-thief.' This is not quite correct,—though, I doubt not, it was meant to be. What I said was, in substance, this:—

'The precise amount of the slaveholder's guilt, I cannot measure. God alone sees the heart. To his own master, he must stand or fall. But the character of the man, be it in other respects better or worse, cannot change the character of his act. The act of him who lays his hand on the infant, this day born on his plantation, and says to him, 'You are mine; you had no other him who lays his hand on the lining. You are mine; you shall labor for me, your life through, with no other recompense each day, than the food which will enable you to continue your toil on the morrow —this acr is as much worse than horse-stealing, as a man is better than a horse.

I trust to your courtesy to insert this correction, and to the intelligence of your readers to appreciate it.

ELLIS GRAY LORING.



out my cause shall find an able advocate; 'liberty, union and equality,' are inscribed upon my banner, and destiny whispers me that my hopes shall not berish.

Sermon of W. H. Furness.

MY DEAR FRIEND : parishioners having actually left it I am greatly

W. L. Garrisos.

'This nation has, in the most solemn manner, asserted before all the world, the sacred rights of humanity, and declared that no earthly thing is so precious. And what is more, we profess a religion whose second great commandment is, that we should we work neighbor as ourself, and do unto others standard by which we are to try ourseives. Note that us ask ourselves—Are human rights dear to us? let us ask ourselves—Are human rights dear to us? let us ask ourselves—Are human rights dear to us? Is affection, love liberty, and justice, and merc? If affection, love liberty, and justice, and merc? If we do, then I say we must be wounded to the quick, and humbled to the dust, when we adject to the and humbled to the dust, when we adject to the land, who, however comfortable the may be in land. Who, however comfortable the may be in land, who, however comfortable the may be in land. Who however comfortable the may be in low low like the land; and the griever low low live like land; and the griever low

Misunderstand me not all lift a finger or utter a proposing that you dould lift a finger or utter a proposing that you dould lift a finger or utter a proposing that you dould lift a finger or utter a proposing that you do lift a finger or utter a find to be a find the proposition of the pale of the Christian church.

It is a deviced to be they thought to the acknowledged rights of hump of point of hearty commiscration for those who for feeling of hearty commiscration for those who for eleging of hearty commiscration for those who for eleging the pulpit and the communion table, is to institute no new test—that the test is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices.

Resolved, Therefore, that to exclude slaveholders from the pulpit and the communion table, is to institute no new test—that the test is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices.

Resolved, Therefore, that to exclude slaveholders from the pulpit and the est is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices.

Resolved, Therefore, that to exclude slaveholders from the pulpit and the est is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices.

Resolved, Therefore, that to exclude slaveholders from the pulpit and the est may be a first the pulpit and the communion table, is to institute no new test—that the test is as old as Christianity, and identical with its most legitimate workings and its most commonly received practices. of recling of hearty commiseration to a deprived of these rights. Then we must be interested to study and discover, if we may, some means for their relief. But no, in truth, we dislike the whole subject; we calmly confess that slavery is a great evil, but still we insist that they who sit under its darkness are very happy; and thus the under its darkness are very happy; and thus the state of our minds is disclosed, and we show the state of our minds is disclosed, and we show the state of our minds is greate good that they who is a greate good their state of our minds is disclosed, and we show that they who is a greate good that they who is the state of our minds is disclosed, and we show the greatest good the greatest good that they who is the greatest good that they who is the greatest good that the greatest good that they who is the greatest good that they who is the greatest good that they who is the greatest good that the greatest good that they who is the greatest greatest good the greatest greatest good the greatest gr than freedom, and the things which are seen and temporal are a compensation for the things unseen and eternal, the sacred and divine rights of the mind. We can bear very quietly, that millions should remain in a state of hopeless bondage; but we cannot endure that the huge injustice should be

But, you will say, why agitate this subject here? Here in this part of the country are no slaves. I know it, and thank God. Still, the influence of slawho it, and thank God. Stiff, the influence of slavery is here. It has quenched the generous glow of freedom at the North. It has weakened and blinded our sense of justice. It has so mournfully biassed the general mind, that every thing in favor of oppression is eagerly listened to; while they who have labored to awaken the nation to this great and ruinous wrong, are covered with reproaches, and ruinous wrong, are covered with reproaches, and exposed to all sorts of opposition, although they may be the wisest and best of the land. Say you, we at the North have nothing to do with this subject? And what is it, pray, that admits and guards the right of property in human flesh? Is it not the guaranty of that civil constitution which we uphold? Has our commerce, the supply of our common wants, withing to do with slave labor? Haw many men guaranty of that civil constitution which we uphold that our commence, the supply of our common wants, nothing to do with slave labor? How many may be a part and trampe it under the most that a constitution which we uphold that our commence, the supply of our common wants, nothing to do with slave labor? How many may be a present the tempetent defender of such a faith garge of Chatkan, I held no such 'ideas or commence, the supply of our common wants, nothing to do with slave labor? How many more than the produce of such a faith garge of Chatkan, I held no such 'ideas or came there this day assembled in our churches, who, if they were led to take up their residence at the garge of Chatkan, I held no such 'ideas or came and total,' and from all such, follow cities which we observe the most cruel masters. Do not these things shew, that we columns of quotations are the most cruel masters. Do not these things shew, the produces no text that speaks it and the produces no text that speaks it and the produces no text that although there are no slaves here the spirit of justice and merey is wanting here. We have no settled and controlling principles of human's and to see the speaks of the very and perhaps forty years, and perhaps forty years, and has not paid them their wages. Estimating the labor of such a filter, or take this bitter are no slaves here the spirit of justice and merey is wanting here. We have no settled and controlling principles of human's and to see the spirit of justice and merey is wanting here. We have no settled and controlling sentime of right—a hunger and thirst after righteen share of mere the poor, and the break of wards, and which the labor of the weak, and which the labor of the desional many of my age in the State. I have a say of my age in the State. I have a say of my age in the State. I have a say of my age in the State. I have a say of my age in the State. I have not rested indo-the enders of the spirit of the service of a seatack then the large the spirit of the service of the service

en Christians, and as human beings.

Resolved, That while we intend to diminish nothing from our missionary contributions, but rather to increase them, we cannot longer consistently commit them to the care of those who do such things. poken of, except in the tenderest terms. Does not his show, to our shame, what spirit we are of? The mittee whose duty it shall be to issue a call for a true lover of justice and mercy recognises these claims in the person of the humblest, and can enclaims in the person of the humblest, and can endure any thing, any personal suffering or sacrifice, more easily than the sight or thought of injustice or which shall be uncontaminated with the price of

Conformable to the 6th resolution, the following committee was appointed to obtain names; and issue a call, viz: A. Angier, Jona. Lawrence, L. Smith, D. Grow, R. B. Hovey, N. Daggett, N. Denison, R. Godding, N. Slocomb, E. Thomas, E. Alger, L. Fisher, N. H. Downs, Dea. Moor, E. Mitchell, Jona. Baldwin, A. H. House, I. Ide, W. Rexford and Dea.

From the Northampton Courier.

Henry Clay a Debtor!

Reverend Jonathan Davis.

# To the Members of the religions Society of Friends in the United States of America.

DEAR FRIENDS:

Having for many years believed it to be my duty to devote a considerable portion of my time and attention to the promotion of the abolition of slavery and the slave trade, I have acted in cordial co-opeand the slave trade, I have acres in Colonia ration with the British and Foreign Anti-Slavery Society since its formation. The principles of that Society may be briefly explained by the following Society may be briefly explained by the following extract from its Constitution: That so long as slavery exists, there is no reasonable prospect of the annihilation of the slave trade, and of extinguishing the sale and barter of human beings;—that the ex-tinction of slavery and the slave trade will be attained most effectually by the employment of those eans which are of a moral, religious, and pa character;—and, that no measure be resorted to by this society, in the prosecutian of their objects, but uch as are in entire accordance with these prin

My visit to this country had reference, in a grea measure, to the objects for which this Society was established. But, although I left my native land with the general approbation and full unity of my friends, they concurred with me in opinion, that any official document, beyond a certificate from my monthly meeting expressive of sympathy with my engagement, might rather obstruct than promote the end I had in view. I was desirous of a persona interchange of sentiment with many of the aboli-tionists in this land, upon matters having an impor-tant bearing upon our future exertions. The warm tart bearing upon our future exertions. The warm attachment which I have ever felt to the religious Society with which I am connected, and the read co-operation of its members with their christian neighbors in promoting this cause in Great Britain inclined me to embrace every suitable opportunity to communicate with Friends in this country; and I have been encouraged, not only by the great per onal kindness I have received from them generally but also by the lively interest expressed by most of the subject of emancipation wherever I have intro

A further acquaintance with Friends, in the com the three or four yearly meetings in which pass of the three or tour yearly meetings in which my lot has been cast, and my inquiries respecting the state of the other yearly meetings, have convinced me, that a large number of their most consistent members, including many aged and universally respected Friends, are desirous of embracing every right opening, both individually and collectively, for the promotion of the abolition cause. And while they are fully aware that there are reasons, growing out of the existing state of things, which render great circumspection necessary, they can see no good ground for believing the manner in which Friends this country, of a former generation, labored for of the slave, was not under the guidance of the spirit of truth.

dance of the spirit of truth.

This is now the course pursued by Friends, generally, in England. That there may be no misap prehension as to the conduct of Friends, with regard to this subject, in Great Britain, 1 may men gard to this subject, in Great Bruain, I may men-tion that I am the bearer of a document, expressive of unity with my visit, signed by Wm. Allen, Josiah Forster, Wm. Forster, George Stacey, Samuel Fox, George W. Alexander, and Robert Forster, who de-clare themselves fellow members, with myself, of the British and Foreign Anti-Slavery Committee. This Committee is composed of persons of various religious denominations, amongst whom it will be seen are many of the prominent members of our meeting for sufferings. Upon the list of delegates of the late Anti-Slavery Convention in London, are the names of nearly one hundred well-known Friends, including those of four who are, or have been, clerks of the yearly meeting: and the present clerk of that meeting, my esteemed friend, George Stacey, took an active part, and rendered essential service in the The meeting-house in Grace Church Street was freely granted by Friends in London, who have charge of it, for the use of the Convention; and the concluding sittings of that body were held

In fact, Friends generally in England think

their duty to render every aid in their power to the anti-slavery cause, whether in their collective capa-city, or individually, uniting with their fellow-citiwhen they can do so without any compromis of our religious principles and testimonies. I speak more explicitly on this point, because I have ascertained, with much concern, that there is an influen-tial portion of the Society, including, I have no doubt, some sincere abolitionists, who have been so fearful that the testimonies of the Society might suffer by any union with others, that they not only ha so-operation themselves, but have dis fear they have tacitly, if not active omission of the names of Friends on meeting apomission of the names of relating appointments,—however consistent in their conduct, and concerned for the welfare of the Society,—simpersons of other donominations in promoting the abolition of slavery. Thus, in appearance at least, throwing the whole weight and influence of the Society in its collecting expectations. ciety in its collective capacity, against a movement which, although doubtless partaking of the imperfection attendant upon all human instrumentality, has already aroused the whole country to a sense of the wrongs of the slave, and secured to the nally free colored citizens, in many of the States, rights of which they have been so long and so un-

Though I can hardly expect that any thing from one entertaining my views of the subject, can have much weight with those Frieuds, who with a full understanding of the heavy responsibility they were assuming, have discountenanced anti-slavery exertions, and the use of our meeting houses, even by consistent members for the purpose of giving information on the subject, —yet, as it has occasioned me no small degree of anxiety, both in reference to the anti-slavery cause, and the Society of Friends itself, I believe I cannot return to my native land with society of the state of the sta with peace of mind, without earnestly and affection pressing upon such Friends, the great impor-of a careful examination of the ground which they have taken. Our unwearied adversary is some-times permitted to lead us into the most fearful errors, when he assumes the appearance of an angel errors, when he assumes the appearance or an ar-of light. And is there not great danger in enco aging the young and inexperienced to suppose that the maintenance of any of our testimonies may be neglected, except when we feel a divine intimation to uploid them; and may it not open the door to great laxity in our practice? While I fully believe that the true disciple of Christ will be favored with the immediate guidance of the Holy Spirit, whenever it is needful to direct his steps, it appears to me especially important that, in matters of self-sacrifice, and conflicting with our worldly interest or reputation, we should guard against being deluded into a neglect of duty, by waiting for this direct divine intimation, where the path of duty is obvious and clearly understood, and when testimonies are concerned which we have long considered it our duty, on all occasions, to support. If, under such a view of the subject, we do believe it our duty to cease to act ourselves, and discourage our breth-ren from laboring in the cause of the slave; a close self-examination surely is needful, in order to ascertain if we are consistently carrying out the same principle in our daily walk in life, in our mercan-tile transactions, our investments of property, in our connection with public institutions, and with poli-

It should be borne in persetual recollection that we are in no small danger of shrinking from a faithful maintenance of those testimonies which are unpopular with the world, as well as of not seeing own neglect of duty, while censuring the real or supposed indiscretion of others. Besides, if this good cause be really endangered by popular ex-citement, and the indiscretion of its imprudent ad-vocates, the obligation of consistent Friend's to be found at their posts, faithfully maintaining the tes-timony of truth on its behalf, is greatly increased. And it is under such circumstances, that I think I have seen the peculiar advantage and protection to our young Friends in England, of having their older brethren with them, aiding them by their sympathy, as well as advice and counsel. I am persuaded that those who are called to occupy the foremost ranks in society, cannot be too careful not to impose a burden upon tender consciences by discouraging, either directly or indirectly, a course of conduct which is sanctioned by the precepts and examples of our Divine Master,—lest they alienate from us

" It is right to state, that I was much encouraged by The right to state, that I was much encourages by the lively expression of sympathy in the auti-slavery cause, in the yearly meetings of Philadelphia and New York. That, at the former place, Friends open-ed a room at the meeting-house for my friend John Candler to give some information on the subject; and at New-York, the large meeting-house was not only readily granted to him and me, for the same purpose, but the clerks of the yearly meetings kindly gave no-tice and invited Friends to attend.

some of His disciples, and thereby greatly injure the Society they are so laudably anxious to keep 'un-spotted from the world.'

We are told, on the highest authority, that, 'by their fruits' we are to judge of the laborers in 'the christian vineyard,—and while I am fully aware of the greater difficulties in the way of emancipation as compared with Great Britain, I have been almost irresistibly led to contrast the difference in the results of the course pursued by Friends in the wo countries. In America, during the last twenty-ive years, it is evident that slavery and the slave have greatly increased, and even where the members of our Society are the most numerous and influential, the prejudice against color is as strong as in any part of the world; and Friends themelves, in many places, are by no means free from his prejudice. In Great Britain, Friends, by Sothis prejudice. ciety action, and by uniting with their fellow-courrymen, not only contributed, under Providence, o small degree to the passage of the act of 1834. for the abolition of slavery in the British West In-dies, but, when it was found that the system of apnticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labors for about twelve months

rethren in those colonies. In closing this letter, I wish to address a few words to that numerous and valuable class of Friends, previously alluded to, with whom I deeply sympathize, who are only deterred from more active ex-ertion by their reluctance to give dissatisfaction to those whom they respect. The sorrow which I feel under the consideration, that, in parting with many of you, we never, probably, shall meet again in mutability, is softened by the persuasion, that the diffing, join you in efforts which shall reminds, both of abolitionists and slaveholders, the belief so generally entertained, that the Society of Friends in this country are not carnestly engaged for the total and immediate abolition of slavery. No one regrets more than myself, that any friends to one regrets more than mysen and the cause of abolition should connect other topics with it, which, however suitable to be discussed on their own merits, must necessarily interfere with this simple and momentous object. You are aware this simple and momentous object. You are aware of some of the circumstances which may have led to the state of feeling, with many in our Society, which we so much deplore. And it is my fervent desire that none of you, in any steps you may consider it your duty to take, may afford just cause of uneasiness by any compromise of christian principle, any improper harshness of language, or by the inction of any subject not strictly belonging to the anti-slavery cause. Your situation is one of peculiar difficulty and delicacy. Both from a regard to your own religious Society, and the suffer ng slave, you have need to exercise great watch-ulness, and to cultivate feelings of brotherly love, and that 'charity which suffereth long, and is kind.' The beautiful example of John Woolman, in this respect, is worthy of your imitation. His labors re, for years, far less encouraged by the leading ences of society, than your own at the present me; yet we find, in reading his invaluable journal, traces of bitterness or uncharitable feeling. Finally, dear friends of all classes, in thus freely

addressing you, I have written not only with a strong attachment to our religious Society, but, I trust, under a feeling of a degree of that love which s not confined to geographical boundaries, or affectd by color or by clime. The prayer of my heart s, that each of you may be willing to be made in-trumental, in the Divine hands, in faithfully mainaining our christian testimony against slavery have greatly increased your responsibility, by sepating you from those influences which so the feelings, and harden the heart against the claims of our brethren in bonds. May these consideraions, viewed in connection with the difficulties which obstroct the progress of emancipation in this land, stimulate you to increased exertion: and when you are summoned to the bar of that final tri-bunal, toward which we are all hastening, may you have the inexpressible consolation of reflecting, that ou have performed all you could towards 'undoing the heavy burden and letting the oppressed go free.

I am, very sincerely, your friend, JOSEPH STURGE.

New York, 7th mo. 17th, 1841.

"I should, I believe, do wrong to conceal the sor row which I have felt, that the scheme of African colonization, the great support of which, at the pres-ent time, appears to be loostlifty to anti-dayery offerts net color, still ha

## From the Anti-Slavery Standard

Texas and the Edinburgh Review. Texas, since the danger of its annexation to the United States was averted, has been comparatively in object of little interest. It appears that meantime, they have been making rapid progress in pop-ulation, productiveness, and the consoldation of their independence and power. The faint prospect, which once existed, of their reduction by the embecile and savage than lions or bears distracted Mexicans, has now faded away. The new republic has been acknowledged by France, Holland, Belgium, and Great Britain. These recognitions, the commercial arrangements and relations accompanying, and resulting from them, and the personal and national importance and pretensions feet this conclusion; and that is, the dissolution of the Union; and the formation of a south-western slave empire, with a Chinese wall running across the Alleghanies and the Mississippi, to shut out the Alleghanies and the Mississippi, to shut out the kindness on the part of the white members towards in the field and can never be brought there to combat them. She would hail them as the only messengers of health and purity, as frost is the only cure for southern fever. Texas, as having institutions, symmetry from the detestable trade of man-stealing. Crutensely, than ever. I have thought, and still think, wickedness—who are church members, toward their that such a project floats in the imagination, if it victims, and fidelity on the part of the victims does not enter into the serious calculations, of toward these unfeeling wretches!

In 1836, the N. Y. annual Conference passed the find that the way of transgressors is hard. Their slaves run away from all the frontier States, from opinion that none ought to be elected to the office Chesapeake Bay to the Rio Bravo. They would be of a deacon or elder in our church, unless he give a hernmed in by the policy of Great Britain, the north- PLENGE to the Conference that he will refrai nern States, and all the powerful States of the old and a gitating the church with discussions on this subject new world; and could never acquire new territory on the side of Mexico, or elsewhere, over which to spread the bloody and blighting curse of slavery.—

The fine territory of Texas they would use up, and that result has the properties of the conference that he will refrain from a gitating the church with discussions on this subject —(anti-Slavery.)

No objection to electing slaveholders—nothing near so innocent as pickpockets, house-breakers, and high-way robbers—to the office of a deacon or elder that results are not a subject. that would be the limit of their usurpations and devastations. There would be no more Indian reservato maintain unrighteous wars for the extermination of the true proprietors. We, of the North, should be relieved of a connection which, for half a century, has been thwarting our interests, undermining our morals, and creating and husbanding our divisions, by means of our own money. We should be rid of the slavery of being slave catchers, by the Constitution; though, thank God, we have to much extent 'taken our freedom.' What fite the requirement of the results of the requirement of the results of the requirement of the require to much extent 'taken our freedom.' What fite awaits, in the dark and vasty future, 'the peculiar institution,' and its desperate upholders, it is of little use to conjecture. A few years will solve the problem. Thier conduct in the present Congress shows plainly that they are preparing, either premeditatedly or unconsciously, for some great move to relieve their present uneasy position. But they cannot relieve it by taking to themselves seven other spirits more wicked than they.

The following published answers were given by Sam'l Heuston, a minister in the Methodist church, who has resided at the South, to questions put to him by George Storrs, then a minister in the same church, but now withdrawn, because of their support of slavery:

Question. Do ministers and members of the Methodist Episcopal Church buy and sell slaves for the sake of gain?

Answer. I know that members of the M. E. Church.

Where are theu?-The increase of slaves in the United States from 1830 to 1840, was nearly 300,000 less than it ought to have been, according to a fair rate of increase. Has the cruel system of slavery murdered a quarter of a million of human beings in ten years? Remember that slavery is upheld by the nation's voice, its example, and its army. Then of whom will the blood of these victims be required?

ntence of W H. Williams. This individual, who was found guilty in May last, of bringing into the State twenty-four slaves who had been convicted for divers offences in Virginia, was brought up yesterday to receive his sentence. The penalty of the law is that he furfeit the 24 slaves; that he be fined \$12,000, and compiled to similar the content of the content of the M. E. Church, who made it a business to buy divers offences in Virginia, was brought up yesterday to receive his sentence. The penalty of the law is that he forfeit the 24 slaves; that he be fined \$12,000, and committed to prison till the same, together with cost of Court, be paid.—N. O. Bee. were described by speculation in them, and still continues the

For the Liberator. To Amos A. Phelps.

THE METHODIST EPISCOPAL CHURCH AND CLERGY IN THE UNITED STATES, A BROTHERHOOD OF MAN-STEALERS

MY BROTHER: By this I do not mean that the Methodists co federated for the purpose of man-stealing. I know they did not. I do not mean that all, or the greater part of the denomination are man-stealers. I know they are not; that there are many noble antislavery nearts among the preachers and people. Nor do I mean that man-stealing is a constitue element of their denominational existence. I know it is an exatic—a deadly plant ingrafted into a good stock. But I mean to say, that the denomination is, at this moment, composed in part of man-stealers; and that the denomination, as a body, at this moment, intenance and sustain them in man-stealing. this be so, i am right in calling the denomination BROTHERHOOD OF MAN-STEALERS.

wish to state some facts as set forth by Methodists themselves, going to show the character of slavery and slaveho ers, and the present position of Methodist denomination in regard to them.

John Wesley was the founder of the denomination. In his Thoughts on Slavery, he thus characterises slavery and those who, in various ways, abet it

and help sustain it.
'Cruelty and oppression; 'intolerable tyranny

'murderous abettors and actors of deliberate wicked-ness;' enormous offences;' inflicting severest evils on those who have done us no wrong; 'complicated villainy; 'inconsistent with any degree of justice;' 'a violation of all the laws of justice cability, is softened by the persuasion, that the difficulties by which you are surrounded are lessening, and that some who are now opposing you, will, ere one, join you in efforts which shall remove from the lainy in making them slaves, whether you bought them or slote them; 'unfeeling vertehes;' horid trade;' a tiger;' men-buyers, exactly on a level with men-slealers;' not a jot honester than the thief;' with men-stediers; 'not a jot honester than the thie; 'nothing near so innocent as picking pockets, house-breaking, and robbery on the highway; 'a series of complicated villainy,—of fraud, robbery and murder, than was ever practised by Mahomedans or Pagans; 'you (slaveholders) are guilty of all these frauds, robberies and murders ? niture, thy house, thy lands, are stained with blo be not more savage than a lion, or a bear.

The truth of this picture of slavery and of tho who, in various ways, are identified with the system, will never be doubted by those who are acquainted with it. This picture was drawn by primitive odism. I shall regard the description as exhibiting the views of original Methodism concerning slavery

and its sustainers.

In the Discipline, 'a desire to flee from the wrath to come, and to be saved from their sins,' is mentoned as the only condition of admission into ieties. Certain sins are specified, 'blasphemy drunkenness '- BUYING AND SELLING MEN, WOMEN, AND CHILDREN WITH AN INTENTION TO ENSLAVE THEM.' Here slaveholding is mentioned as a sin, as inconsistent with a 'desire to flee from the wrath to come, and as great a disqualification for admission into the Methodist Church as blasphemy or drunkenness. It is a violation of this article of the Discipline to receive a slaveholder into the denomination, or continue him there, if in.
'In 1780, the General Conferance acknowledge

that slavery is contrary to the laws of God, man, and na-ture; and hurtful to society—contrary to the dictates of conscience, and pure religion; and pass their disapprobation upon all our friends who keep slaves and they advise their freedom.'

Slavery, in 1780, in the Methodist church! 'Com-

plicated villainy ' in the Methodist church in 1780; and even then, tolerated there, for after declaring it a crime, contrary to the laws of God, man and n Conference merely advises its abolition. In 1780, men were received into the Methodist church, declared by the founder of Methodism to be guilty of 'villainy, fraud, robbery and murder,' worse than was ever practised by Mahomedans or Pagans.' And this was known to the church when they were rebeing and all the church, as a body, has to say about it, is to 'advise' them to stop practising such complicated villainy.' Did they comply with the advise? Was the denomination purified from so

In 1836, a report was made to the General Conference, that 'not less than 80,000 slaves are recognised as members of our church.' How many of se were owned in the denomination, it is not stated; but the lowest estimate would not put them less than 25,000. I have heard it put at 40,000. How came they to be owned in the church?

process 'nothing near so innocent as picking pockchurch-whose 'hands, beds, furniture, houses, and lands are stained with blood '—the blood of 'innocent inen murdered.' The fact will not be disputed that there are members of the Methodist bro who are declared by Wesley and by the General Conference of 1780, to be unfeeling wretches, violators of the laws of God, man, and nature. nurderous abettors and actors of deliberate ness,' 'not a jot honester than thieves,'

Of the 17 annual Conferences, which have arisen, and are increasing, fix forever Discipline of 1829, eight are in slave-holding States, the fortunes of Texas, as separate from the United These eight Conferences, within the past ten years, States. So far the result is gratifying to abolition-ists. There is but one contingency, which can af-feet this conclusion; and that is, the dissolution of

northern lights, and keep off the winds of northern kindness on the part of the white members towards doctrine. They do not agree with Milton, that it is their slaves, and fidelity towards their masters on perfectly safe to let them loose, 'so truth be in the the part of the slaves. The laws of our country pre-

pathies, interests, and kindred, in common with the tion from the detestable trade of man-stealing. Cru-South, might, perhaps, be consolidated with it.— elty and oppression, fraud and robbery, and compli-They will need all the bayonets and bowieknives, cated villainy—evils which the civil authority alone they can muster, to fight the advancing rays, and can remedy! Methodist brotherhood—nothing to when they had exhausted their strength in stabbing at them, they would come as steadily, and more in-

ions to seize, or northern purses to pay for them, or ing and selling men, women and children, must not expulsion and be elected to these offices unless he will first pledge

The Philadelphia Conference sustained slavery

Answer. I know that members of the M. E. Church sell slaves at auction, to the highest bidder; and it is not considered a disciplinary offence. I know of

Methodist preachers buying slaves, evidently for the sake of gain.

Question. How extensively do ministers and members of the M. E. Church hold slaves and trade i

Answer. I should think nearly one HALF, at least of the ministers of our church hold slaves and trade

in them; and nearly ALL the members who are able to own slaves, not only hold them, but buy and sell I know an official member of the M. E. Church

trade in human beings—trading, not only for him-self, but as an agent for others. His house is head quarters for Methodists,—a house for preachers. He is a chief man in the church; and very benevolent.'

In this and in the doings of the annual Conferences we see how slaveholders are treated. Are they not countenanced and sustained by the brotherhood The Editor has thrown by his pen, this week, and in man-stealing. But look at the doings of the General Conferences. Through this the position of the denomination may be known. It should be borne in mind that twinkling 'star in the East, - Nantucket, to hold that the General and annual Conferences are com-posed exclusively of Bishops, Elders, and Preachers, the Clergy.

In 1836 the General Conference met in Cincinnati,

Ohio. It was reported to the Conference that two of the members had lectured against slavery and in favor of abolition in the city. Whereupon the Conference passed a Resolution, 122 to 11,—
Resolved. By the delegates of the annual Conferences, in General Conference assembled—That they

y upon, and in favor of modern abolition. ollowing passed at the same time by 120 to

' Resolved. By the delegates of the annual Conferences, in General Conference assembled—That they are decidedly apposed to modern abolitionism, and wholly disclaim any right, wish, or intention, to inter-

THEIR WORK WAS TO SAVE SOULS!! They must be subject to the powers that be; but how could this be the case, so long as they would intermeddle with such questions.'

Another preacher and member of the Conference

(Winans) said, 'He had become a slaveholder from principle. To gain free access to the slave, so as to do him good, it was highly advantageous for a minister, that he himself should hold slaves: and he could see no impropriety, but advantage in members, preachers, presiding elders and even bishops, being slaveholders. It is important to the interests of the slaves that there be christians, who are slaveholders. Ch istian ministers should be slaveholders, and def-fused throughout the south. Presbyterians, Baptists and Methodists should be slaveholders—there should be members, deacons, elders and bishops who are slave-So the best way to get at men to do

demn them, but approved them by silence, and by passing a vote of censure, by 122 to 11, upon two of s members for lecturing against slavery.

In 1840 the General Conference passed the follow-

ng, which now stands as the law of the Church: 'Resolved. That it is inexpedient and unjustifiable for a colored person to testify against a WHITE person in church trials, in those States where such testimony against them, are as false as were the charges brough against the primitive christians, of indulging in Thy in church trials, in those States where such testimon is not admitted by courts of law.' A crowning vil lainy! All to propitiate and countenance man-steal-

In 13 States, blacks are not allowed to testify against whites. 80,000 of these are of sufficient in-telligence and character to be admitted members of the church; yet the Clergy declare it would be 'unjustifiable' to receive their testimony in church tri-als against while offenders. Whatever outrages any white member, preacher, elder or bishop, commits upon a colored member, man or woman, unless some upon a colored member, man or woman, unless some white person is present, the offender cannot be disder Wesley calls slavery-'complicated villainy.' Truly was the General Conference of 1840, 'murderous abettors and actors of de-liberate wickedness!' 'More savage than lions or

Such is the present position of the Methodist dention, as manifested by their denominational Is it not a BROTHERHOOD of KIDNAP-Wesley would have called them so; and make them so.

At a meeting in Orangeburgh, S. C., July 21, 1836. called to see what should be done with a copy of Zion's Watchman, which had been sent to J. C. Potsell, a preacher in the S. C. Conference, J. C. Potsell read an address which was published in the Carleston Courier, Aug. 5, 1836, containing the following:

'It, (slavery) is not a moral evil. The fact, that slavery is of Divine appointment, would be proof enough with the christian, that it cannot be a moral evil. So far from being a moral evil, it is a MER-CIFILL VISITATION!! 'IT IS THE LORD'S DOsince would have overruled it. IT IS BY DIVINE APPINTMENT J. C. Patsell is a minister in the Methodist broth-

erhood, in regular standing.

In the chapter on slavery, in the Discipline, it says—'No slaveholder shall be eligible to any official station in our church, where the laws of the State in which he lives, will admit of emancipation and per-mit the liberated slave to enjoy his freedom.'

'When any travelling preacher becomes an own-er of a slave or slaves, by any means, he shall for-

cease from frauds, robbery and murder.

very in the denomination; and have thus thrown weight of their influence in favor of slaveholders -to countenance them in man-stealing. Some of them have advocated slavery as agreeable to christistianity.

The chartered fund, for the support of preachers,

s made up, in part, of money obtained live upon money obtained by crimes-nothing near ocent as picking pockets, house-breaking, and ery on the highway. They are fed by the tears and blood of the slave.

The Methodist Book Establishment in N. Y., is sustained in part, by money obtained by whipping and murdering innocent men. Some of the local churches constituting the de

mination, buy and sell, hold and breed slaves. The slaves are the property of the church. With the Proceeds of man-stealing, they purchase Bibles, Hymn Books, build meeting-houses, pay ministers, and carry on the operations of the churches.

Thus individuals and churches are fellowshiped

by the denomination, as christians, christian mini ters and christian churches; and the denominations as a body, composed, in part, of man-stealers—whose 'hands, beds, furniture, houses, and lands are stained with blood,' the blood of stolen, imbruted millions; is called a christian denomination—by themselves and others. But, from evidence furnished by themselves, authentic, veracious, incontestable. can but regard the Methodist Episcopal Church in

BROTHERHOOD OF MAN-STEALERS. So I am sure the slave must regard it—did he but snow the facts. So should we all regard it if we were slaves. So will that brotherhood be viewed by posterity. So, I believe, the Methodist Denomination, as a body, appears to the eyes of Him who has proclaimed Himself, THE GOD OF THE OP-PRESSED.

H. C. WRIGHT. Philadelphia, May 1, 1841.

They consent to relinquish the slave trade, under e penalty of death for buying or selling a slave, and e chiefs bin 1 themselves to give up any of their ople who may be guilty.—N. Y. Spec.

This paragraph relates to a treaty between the col-onists at Liberia and a class of slave traders who had, been carrying on the traffic among them. Now if the penalty of death for buying or selling a slave, be just and right towards an ignorant barbarian on the coast of Africa, what ought the penalty to be, for the same crime, towards enlightened, professing Chris-tians in the United States?—Brandon Telegraph.

Melancholy Accident. Mr. Joshua Martin, son of Paul Martin, Esq while testing the speed of a horse last week, was thrown upon his head and killed.— Phil. Gaz.

Capt. Miller has resigned the command of the steamship Acadia, and will be succeeded by Capt. Alexander Ryrie, late officer of the Caledonia.

An extraordinary carrot, measuring full four feet in length, was drawn in a garden in High-street, on Wednesday last.—Leicester (Eng.) Paper.

# THE LIBERATOR.

FRIDAY MORNING, AUGUST 13, 1841.

The Editor has thrown by his pen, this week, and a 'talk' with the free spirits assembled there ; of course our editorial matter is meager: but correspondents are liberal in their contribution, which supplies our defi ciency. From this cause, our shot will be found scat tering, but then there is less chance to dodge. We are happy to perceive that our friends receive

ordial welcome by at least one of the Nantucket papers. Mr. Hazewell, of the 'Islander,' a gentlema f an independent spirit, of great research, and one o disapprove, in the most unqualified sense, the con-duct of two members of the General Conference, who are reported to have lectured in this city recent-we are happy to claim as a fellow-townsman and a brother type,-alludes to the A. S. Convention there, and to those who were expected to speak on the occasion, in this very candid, liberal and complimentary manner :- Y. 'Several distinguished gentlemen from abroad are

Several distinguished gentlemen from abroad are expected, and among them Wendell Phillips, a man of remarkable talents, warmly attached to the liberal member of the Conference (Crowder of Va.) said—

'Several distinguished gentlemen from abroad are expected, and among them Wendell Phillips, a man of remarkable talents, warmly attached to the liberal cause, and possessed of great powers of eloquence.—

He has recently returned from England, and a few days since addressed his friends in one of their members. member of the Conference (Crowder of Va.) said—
'The question (slavery) was emphatically a political one: religion forbids ministers of the gospel to intermeddle with political rights and privileges.—
Their work was to save something to the gospel to intermeddle with political rights and privileges.—
Their work was to save something to the gospel to observes, he was really cloquent. J. A. Comas, wany of our readers will recollect as one of the gentlemen who conducted the dispute on the Presiden tial contest, last year, in this town, on the question of the contest taking any part in supporting either of abolitionists taking any part in supporting the candidates, will also be present. Mr. Garris will attend, and labor, as he always does, with whole soul, in behalf of the oppressed. It is hoped that Edmund Quincy will visit our island during the

Inst Edmund Quincy will visit our island during the sitting of the convention, and participate in its proceedings. We trust that he will be here, and that his argumentative eloquence will be heard by our citizens in advancing the reform spirit of the age.

The convention will hold its sittings at the Atheneum, and we presume that it will be numerously attended. Our citizens will have afforded them an excellent conventionity to be a the process of the above. cellent opportunity to learn the merits of the tion cause from the months of some of its chi porters, men second to none other in the country their talents, their industry, and their attachment t trust that all will avai holders'!!! So the best way to get at men to do them good is to steal them and make slaves of them! Such sentiments were uttered in the General Conference in 1836, and the Conference did not condemn them, but approved them by silence, and by the sentiments were ofference in 1836, and the Conference did not condemn them, but approved them by silence, and by the sentiment of the polymer of the powerful light of the correction of the correctio ical destructives, as the phrase is, and who regulated as desirous of raising a servile war at the soul and as being unfriendly ns of the abolisionists are wrong, an the charges which slaveholders and their friends bring est.an banquets.

Let every man go and hear for himself, and we will

venture to predict, that in abolitionism, rightly un-derstood, he will find no revolting features, but much that is beautiful, and much that commends itself to every lover of his country, his race, and his God.'

The Fiscal Bank Bill passed the House of Repsentatives, as it came from the Senate, on Friday last, by a vote of 128 to 97. All differences of opinon among the friends of the bill, as to its details, were finally waived, lest it should be entirely lost. So we go. First one scheme and then another, to 'relieve the country,' as the wily politicians of the South would have us believe, that they may 'relieve' us of the North of a few cold millions annually-the ballance between slave and free labor. When will our northern politicians exercise the wisdom of statesmen, and look deeper beneath the surface of things they are so, if open, deliberate, efficient countenance and support to kidnapping and kidnappers can ranged condition of our national affairs? Will they never discover, that the main cause of the periodical fiscal distresses of the country is to be traced to one portion of the nation preferring slave to free labor and that the former, unable to support itself, is a ways leaning upon the latter, and that thus the 'in dustry of freedom' is paralized by the heavy burden This it is that keeps the nation as it were suspended, swinging hither and thither, unable to attain permanency. Let the free North look at this annatural onnexion, and apply the only remedy-the abolition

ans. of that system of uninet and eripples its energies - v

The Norfolk County Discussions.

We commend to abolitionists the important discus-ions at the Norfolk county convention, which are concluded the week. The truth and duty there urged upon thea should be seriously pendered over The high ground here taken must be firmly MAIN TAINED in theory, and fully CARRIED OUT IN PRACer of a slave or slaves, by any means, ne snau for-feit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipa-cy. Let all abolitionists plant themselves upon prin-"If it be practicable." To do what? To stop practising the 'detestable trade of man-stealing; to stop acting the villain in making men slaves; to slavery must tumble;—let all manking place them. le, as urged on this occa-'IF THE selves there, and earth at once becomes paradise. LAWS ADMIT? Of what? Of ceasing to commit intolerable tyranny; enormous offences; deliberate wickedness; complicated villainy!

The Bishops in the Methodist Church have done what they could to prevent the agitation of anti-slaversal must follow.—v. versal must follow.-v. 2. 2. ....

## Getting his Due.

Henry Clay's late exulting boast that he owed nan any thing, is severely retorted upon him by the anti-slavery press. What brazen-faced impudence must that man possess, who can, year after year, a slaves and souls of men, and holding back the rob secres of his fellow-men of their labor, and mean ire of the laborer; and all who receive of that fund, ly live on its avails, and at the same time boast that rob sccres of his fellow-men of their labor, and mean he owes no man any thing. With scarcely less grace does such a self complaisant boast come from him, when it is known that he has baggared and sent home pennyless every foregn functionary that would gain ble with him. This lump of Kentucky Clay, though naturally of fine grit and of soft and easy malleable quality, but which has been baked to flinty hardness in the furnace of southern habits, would be beaten to pieces by the abolition hammer, were is not of

> "JOSEPH MADE KNOWN TO HIS BRETHREN."-In preceding columns Joseph Sturge makes known to Friends in the U. States his views and feelings on the subject of slavery. He may be a very good modern Quaker, but his treatment of Messrs. Garrison, Collins, and other devoted friends of the slave proves him a slave to sect and recreant to pure abolition

A good Toast.-The following toast was given by a when it was customary to give toasts at private otes :— The best fortifications of our country—the Navy

the Meeting-houses and the Public schools The best fortifications—the navy—the meet ing-house'!! Mark the order and the juxta-position A good toast, forsooth ! So says Beelzebub

Florida.-There is every indication that another summer campaign will be necessary. It is said that the troops are now so well acquainted with the country that they will burn up all the crops of the Indians, and distress them exceedingly, which will lead, in all probability, to their surrender in the ensuing autumn.

Boston Post.

Burn up all the crops of the Indians and distres them exceedingly!' What a noble object for 'th only free people on earth!' To burn up the fields of a handful of Indians and thereby prevent their harboring a few runaway slaves. Surely this is an object worth the expenditure of thirty or forty millions. 'What has the North to do with slavery?' Lunn Record

The keen article under the non-resistance head uld have been credited to the Non-Resistant. Read it.

that the sudden death of one of the Tellers in the Canal Bank, had caused an investigation into his accounts, which, as far as the examination hed, has disclosed a deficit of over \$80,000

[Reported for the Liberator.] Proceedings of the Quarterly Meeting of Norfolk County A. S. Society.

MR. GARRISON. It seems as if the plain

probation we have-fellowship and pecuniar

tom made us, that the idea of giving our

through the medium of church fellowship

which dwindle into insignificance when

mission of all crime in ways the most box

their guilt when men plead the interest

be moved by the Holy Ghost

duty of withholding the strongest test

[CONCLUBED.]

d my opinion. I now was his reason for ref not consulted ! '-(the and the parish passe ssors, only he had'r. from the 'grand bulwarks of slavery,' could he be made clearer by illustration. But so dead has

with slavery, gives a shock to our moral sense pose, for instance, a company of pickpockets in next town, whose business it was to steal r purses, and handkerchiefs. Supposing this refuse to blame them, or so feebly that it couraged them than otherwise-all the while them fellowship and pecuniary aid. Would main members of that church? Not a week. day! But when it is a complicated case of rol murder-outrage of every kind, involving the aggravation-we are shocked at the thought the link that unites us to these criminals! Here an facts of our case; and it is a fearful aggrava y or repu blicanism as a reason for refusing to be heir testimony against the sin of slavery. And white iety and duty of quittin committing and upholding this sin, men can profes in argued here to-day, I w

One brother feels that it is difficult to sunder the guilty ties, and enquires if he must give up his minis ter. Yes, even your minister. If he is a minist sin, ought you to treat him as if he were a minis Christ? No! He is to be rejected as an imp ow that you have found him out.

My friends, Satan is all the time busied in a ding us to temporise and compromise, and telli what a dangerous thing it is to follow principle that, however bad the advacates of slavery an are yet the lights of the world, if they belong to church and the ministry. We forget what a w tive, subtle, effective preacher the Devil is. length, we get to be so impressed with his pie it seems really hard to deny him to be of Christ,

All these cases which are brought forward to vorship, schools, influence, &c., I can easily for myself. In order to know how to act, I for the universe but God. Alone, before him, al little difficulties vanish. The moment we to eyes from Him, and enquire what are the cons ces of obeying Him, we wander from the path ty and safety.

There is, in this age of the world, a great de-

talk about our Saviour, but there is little Christia Men deal greatly in cant. Oh, how full the when engaged in public worship, of faith, and and Christian resolution! Oh, with what unha ting fervor and amazing courage they can sing-

When I can read my title clear To mansions in the skies, I'll bid farewell to every fear, And wipe my weeping eyes.

Should earth against my soul engage, Still I can smile at Satan's rage, And face a frowning world. And, all the while they cannot even face the

loor neighbor, and do not mean to! (general ment ) No !- we don't live by our hymns,-w be judged by them, though. Let us not fear for our reputation. aken care of. Justice-mercynge-perseverance-fidelity-the character ast possess to be a true abolitionist, will co

he abolitionists, and look with contempt Northern dough-faces.' Let no persecution, temptation, or cajoling d down from the spiritual and moral attitude of o

respect. The South cannot help themselves.

ever glad they would be to despise us, they do

MR. BLANCHARD. Something must be do hat speedily. We ought to act for the si tive. Even if the object of ome men here is to the churches, (which I do not believe it is.) si the louder should the outcry to the churches this subject. Something effectual must be done

MR. PILLSBURY. I suppose we mean, all of honest, and to do our duty. We are new ng what our duty is, with respect (not to a cha tual slave-drivers,) but to a church which is it fellowship and communion with slaveholders. is a church anti-slavery position? Is the refuses the communion to a stray slaveholder, considered as maintaining an anti-slavery I tell you, sir, a church might be made up of Me rison, Mr. Phillips, Mrs. Chapman, and all the a ship with the southern churches, it would still be a pro-slavry position, nor have any claim to the

What does the and Charles W. Den. ing, when they find out h their churches? No with slaveholders, singing,

'Lo! What an entertaining Are brethren that agree. (M.

Now what should we think of the norther tian, who could agree with sheep-stealers? Bu have made man-stealing honorable, and shee ing infamous, by fellowshipping the one and rethe other. It is time we pursued at least the course with regard to both. 'Is not a man be than a sheep ?

Suppose the members of the churches in the ! borhood were in the habit of robbing the grave I ask you, if you believe this church would fell that? Do you believe these doubting would? No! To make an article of men the body, after the spirit has fled, is an action " would make them draw back with horror. Yel are doubting what they ought to do, when the not the dead body merely, but the living beit all its sensibilities and affections, made n of! If we loved our neighbor as ourselves, we sooner perish than be found on the side of suc

MR. COLLINS. I like brother Pillsbury's talk is time we came up to the work. 'Give the ci trial, says one. A trial! Why hasn't she b trial these ton years! Hasn't she cast out and pled under foot every apostle of liberty! Has stretched forth her long arms, and gr ppled bosom every one of the defenders and apologic slaveholders, and striven to communicate impulses of her own tyrannical heart! What go to meeting for? Why, to learn how good, and to become good. I have supposed ject of the church and ministry ought to be it with mine; -to oppose sin and promote rig ness; and if they do not do it, I am a fool to 6 and sustain them. ELIAS RICHARDS. Mr. President, I wish !

few words respecting the aspect of the caus place. When George Thompson lectured h years ago, it was supposed there might be sen villingness to open the meeting-house to his petition was got up to obtain it, which 78 per ed. He came, and lectured. A society and almost every one in the place became a m Time went on, and people's feelings were awa at length their love for the cause began to grow Then there were signs of pro-slavery. The and minister, however, have always been su be anti-slavery-and so it has gone on; till, day, the minister refused to read a notice of the ty meeting. I have heretofore had charity et think that he had anti-slavery feeling; but I

had been any informal, dany man, who posses sent of the facts in the sed before the last q In compliance wit. the use of the house e, in reply, that the assess in I must apply. Of cothis meeting came re as he had directed; te read the notice, he si e can all see what the th a course. It is, " We JACOB RICHARDS [ne there had been any po persons present had ropic feelings : but l pee peculiar local circu such a course as had !

IOLE NUMBER

ate the measure. The ber. Those who are no h, at hazard of their liv on between the amour those who are, and the ches. Let each one of parting from those reet counsel, and in ed to the house of God. ring all these ties us t ng from the sweet scene ons and friends of hi re at the South; they a ar (said Mr. R.) in all ju ntlemen should be o if they call upon the Pilesbuny. The g er of those who have We have been church

mpelled us to take th

d to others. Some of to ate members. We have neaks of. As to going to

cholders are there, he

slaveholders are not the

but northern church m hold the slaves for the selves, hold them an hor LIAS RICHARDS. I Supp s not being a church me not probably become or yet got so far as to give t party. Of course, he wanted task of giving up his p GARRISON. I am stru which the speech of our becomplimented us in a lead a taunt. We ought to have supposed it was firs If slavery be sustain who doubts that?) our eans feel myself disqu solutions, because I a arian partisan ; for I ha oth, and my views in reg of sectarianism and part results of experience. win Thompson deprec had witnessed in the ted such resolutions as the lavery church and party . Pillsbury's amenda esolution, as amended. for the next quarterly

reful deliberation befi ice was then given that e through the evening, fo to the friends of the caus EVENING S solution, welcoming M

ER approved of this di

s, all felt friendly to it

ips, Mr. and Mrs. Chapt which they had been a istained by Mr. Garriso shall not, he observed, sa g for me to occupy time to listening to our friend rother J. A Collins has gland, Scotland and Ire ssful in a pecuniary i y-getting his object, but ertake the defence of are striving to accompl s done it most faithfully need not tell you of the riend Wendell Phillips, with him, or of our frien Chapman, who have ju name of that wronged ugh to awaken our indig s has she been free and i ion we yearly make to e that independence, is s acted basely as a natio one by Texas? In only struggle was yet going on at the risk of a war wit owledged the independe st be wronged and treate

compeller to be unjust to avery upon all the extensi ates, and ar.... ince of the fact. Let us be thankful that G fety, the friends we see be e we lean on them, but eside them in stormy times et, surely, we may rejoice us again, as we may rejoic inds to bear abroad the trut le. All are alike his, and ovidence. What service v perform together, we cann oily engaged with the ener r abettors love made up eir conflict with freedom; have not yet conquer

ars Ah! but she is on the

as is upholding slavery.

ants, while Texas has

ston Calains. But Haiti

I will not occupy time. pe, feel free to address you i be greatly cheered and st has ever been their wont as and strength. MR. PHILLIPS. I am awa on of affairs here,—with a

hem to talk of putting

od can raise up a host to su

cipated when in Englar ited ;-and on the conti avery. But my brother O ake up for my deficiencies. a arduous duty to the cause no act concerning his m

I now think he never had it; had it, he would have had it still. ason for refusing to read the notice? the parish passed a vote that I or the asonsulted.' Now I had consulted only he had'nt found it out. But if on that account? But the following i the facts in the case : this parish vote compliance with it, I wrote him a note, e of the house for that meeting. He apply. Of course, when the time for nutice, he says, ' I was'nt consulted.' ee what the feeling is that gives rise or. It is, We don't want you to come

had been any personality. He believed ms present had come from far, moved by e feelings : but how could they be aware diar local circumstances, which would course as had been pursued? As to the ad duty of quitting the church, which has here to-day, I would remark, the question ch does not touch those gentlemen who s measure. The trial is to the church Those who are not such, should go to the bezard of their lives, or there will be comween the amount of sacrifice called for who are, and those who are not members Let each one imagine, for himself, the ting from those with whom we have encounsel, and in whose company we have I these ties us the natural man does in the sweet scenes of his boyhood, and the and friends of his youth. The slavehold-South; they are not her .; and it does al Mr. R.) in all justice and equality, as i emen should be called upon to go to the they call upon their professing brethren to

f those who have advocated these resolu-We have been church members, till a sense of lled us to take the course we now recomers. Some of us have been more than hers. We have undergone the very trial of As to going to the South, because the es are there, he will find that fillacious. olders are not there; the slave-owners are orthern church members are the persons he slaves for them. They could not, of

RICHARDS. I suppose our brother alluded to being a church member. I am not one, and obably become one. But I believe he has put so far as to give up his pro-slavery politiof giving up his pro-slavery church.

ox. I am struck with the varied feelthe speech of our brother betraved. First, osed it was first necessary to purify ouris feel myself disqualified from speaking to ons, because I am neither a political nor mourtisen : for I have been the most zealous and my views in regard to the destructive of-Thompson deprecated such inconsistence

witnessed in the conduct of men who ch resolutions as these, and yet upheld their

sbury's amendment was then adopted, and ion, as amended, made the order of the next quarterly mueting. Deacon C, aroved of this disposition of it. Though, all felt friendly to it, he yet liked to see long fal deliberation before taking a step so im-

knough the evening, for the purpose of listen-the friends of the cause who had been so long

welcoming Mr. Collins, Mr. and Mrs s, Mr. and Mrs. Chapman, to the field of labor thick they had been absent, was then offered

observed, say much, for it would be me to occupy time which you wish to de stening to our friends who have just arrived or J. A Collins has been doing a great work and, Scotland and Ireland. He has not been sful ia a pecuniary manner as if he had made elling his object, but he found himself obliged he the defence of our cause against those striving to accomplish its destruction; and

not tell you of the zeal and devotedness of Wendell Phillips, who returned in compahim, or of our friends Henry G. and Maria man, who have just returned from Haiti. ne of that wronged and injured country is awaken our indignation. For thirty-eight be been free and independent, and the prowe yearly make to the nation, to acknowindependence, is scorned in Congress. We id basely as a nation by Haiti. How have by Texas? In only ten months, and while gle was yet going on between her and Mexicrisk of a war with that country-we aced the independence of Texas. Haiti inged and treated with indignity for 38 Ah but she is on the side of freedom, while apholding slavery. Haiti has one million of while Texas has fewer than the city of nins. But Haiti is free; and therefore we to be unjust to her. We are taxed by apon all the extensive commercial concerns

carried on between Haiti and the northern the fact she thankful that God has returned to us in he friends we see before us to-night; not belean on them, but because we have been in stormy times and through fiery ordeals. tly, we may rejoice that God has given them in, as we may rejoice that he gives us the hear abroad the truths he gives us to promulare alike his, and at the disposal of his ce. What service we shall not be called on together, we cannot predict. We are now agiged with the enemy. All the South and s leve made up their minds to carry on at with freedom; but, alas for their hopes! we not yet conquered God! O, it is idle

a trise up a host to supply our places when we occupy time. Our friends will all, I el free to address you, and I am sure we shall freatly cheered and strengthened by them, as fer been their wont to impart to us cheerful

to talk of putting down the abolitionists

Mt. PHILLERS. I am aware that I have little to rate. Absence has made me lack informaaffairs here,-with all the affairs in which I Med when in England you are already ac--and on the continent there is little anti-But my brother Collins will be able to for my deficiencies. He has been fulfilling us duty to the cause in England, and I know let concerning his mission from the American ed to copy this circular.

Society, which I think I should not have taken in his The following communication has been received, place. If he has not succeeded to the measure of since the editor of the Liberator left Boston, to at your wishes and his own, in all that he has underta- lend the meeting at Nantucket. reason for removing at the reason he ken, it is because the fulfilment of our duty will not always command success in our object. It gives me sincere pleasure to find myself once more in your Se Though I have been so long absent, I have never lost my interest in the cause. It is no sacrifice to me. It is a delight-it is a privilege, to act with such men as one meets in the anti-slavery cause.

With regard to my last visit to England, I wa there too little time to do more than meet a few choice spirits, and interchange good wishes with them for our enterprise. On the continent, there is no an ti-slavery, of course, though in a portion of Germany the hearts of the people would, I am convinced, respond to our principles. At one of the German cities. our physician took up the Liberator from the table and when, in explanation of the picture, I detaled to him the state of things among us, his lip curled with disdain. There was less in his expression of wounded benevolence, than of scorn of a country that foster ed such a system, and yet called itself free. It was almost the only instance of strong expression of feel ing from a foreigner, which I witnessed.

Often in the absence of papers, I have been left turn over the past in my mind; and I feel great satisfaction that, after careful reflection, and in the cal:nness of long absence from the scene of action, and from every thing which might be supposed to trouble my vision, or obscure my judgment, as to the scenes in which we have been engaged, I can lift up my hand and say I approve of our conduct. In all those steps in which I had passed with you, my conviction of their rightfulness remains unchanged. I rejoice to come back to the cause in the firm resolution to carry it forward with you as before.

Little as I know of the details of affairs, yet I feel its danger. The cause has much advanced-it has even the slightest that we can give. I feel deeply the solemnity of the moral tie that binds us. Here was the error of the scheme of a third political party. It which we formerly labored. We are charged with have, since the coancipation, removed to the lowwe may fail altogether in their fulfilment!

MR. GARRISON requested Mr. Phillips's testimony such a prejudice was natural, or otherwise?

MR. PHILLIPS. I recollect seeing a lady of high inging to persons, to whom I was not known, in the visitor to Jamaica has admitted, that the comforts en could not be admitted to such conveyances in America; and it was received with incredulity. Within the same twelvementh that a youth was refused admission to a New-England University here, on account of his color, did the colored youth in Paris, who took the highest prize at his school, sit down to dinner with the royal family, according to the custom which decrees that honor to the victor.

I do not know that I have any thing more to say. I have come home determined to work. I saw abroad, most clearly, what was duty :-- that it was under the lee of the church that the vessel of slavery was sailing. My spirits rise when I meet a man who is faithful, and determined to bear down upon the opposition over its strongest defences, and it is not always that From henceforth may we all continue to be laborious

stood, he will himself prepare for publication.

National Reform Convention.

Themselves must strike the blow!'

COLORED AMERICANS:

The time is fast approaching, it will soon be at hand, when the friends of reform, of outraged human nature, should convene at the important Convention of the American Reform Board of disfranchised commissioners, which is to be held in the city of New-York on the 8th of September next, where you are expected to ' unite and energize in securing our imediate relief and enfranchisement '-a measure which can never be effected until we adopt principles and measures conducive to that end Know we

must our true condition, our relative position, to the

policy or blighting machinations formed against us. You will permit me to inform you of the request of the executive committee of the A. R. B. of disfranchised commissioners, who expect you to meet them as members or honorary members of the Board which has been established to promote a bond of union and action which is essential to the safety and prosperity

Fail not to collect and report to the Convention -First. The statistics of our people in the place in which you reside.

Secondly. The number of children in schools, and the state of education.

Thirdly. The number of mechanics, their different trades, and how employed.

Fourthly. The number of persons known to be in chain gangs at the south. Fifthly. The number of churches, church members, and clergymen, designating their denomination

Sixthly. The condition of our people generally, in lation to the 'pursuit of happiness.' Notwithstanding the unpardonable state of supineness, which every where exists among us, the age in identical. Rise, brethern, rise! Strike for freedom,

which we live is pregnant with events which claim our every attention. Our condition is every where or die slaves! The storm of colonization has come upon our brethren in Maryland, and threatens to visit us throughout this land. Come up, and help us! In our cause, mere words are nothing-action is every thing. Buckle on your armor, and appear at the Convention, remembering that our cause demands of us union and agitation-agitation and action, from the ed, whose duty it shall be to advise and assist fugi east to the west, from the north to the south.

Yours for reform, DAVID RUGGLES,

Corresponding Secretary of American Reform Board of Disfranchised Commissioners. P. S. The statistics can be obtained by application to the Town Clerk.

The constitution of the A. R. B. appears in the May number of the Mirror. All communications must be post paid, and direct ed to David Ruggles, Corresponding Secretary, No. 62,

Leonard-street, New-York. Editors of newspapers friendly to reform amongst the down-trodden and oppressed, are request

Emigration to Jamaica.

TO THE EDITOR OF THE LIBERATOR: Sin,-Having been lately appointed agent at Boston under the Immigration Act of the Island of Jamaica, I am desirous of offering, through the medium of your paper, to the colored inhabitants of this city and its vicinity, a condensed statement of that advan tages to be derived by them in emigrating to the island. In order to attain this object I cannot do better than follow the course of the 'remarks' addressed to the colored class of the United States, in the year 1840, by Mr. Barelay, commissioner of Imigration for Jamaica, who visited this country for the spurpose of explaining the views of the Legislature of the island in reference to this subject—which will be sufficient to place before those interested some of the most im portant particulars relating to that island. The advatages of geographical position for emi

grants from this country are, in the first place, very great. Situated between the 17th and 18th degrees of north latitude, and in the same parallel of longitude with New York, Jamaica bears consequently du south of that city. The distance is about 1400 miles, the usual average passage about 16 days, and commu-nication with the island is frequent, seldom a week passing without a vessel sailing from New York, Philadelphia, Baltimore or Boston. The island in about 150 miles in length and 45 in breadth, containing 6400 square miles, of which perhaps about one third has never been cultivated. Much of this land formerly patented, has been forfeited, and would no doubt be resumed by the crown for the purpose of being regranted, or seld at a low rate, in the event of additional population rendering such a step expedient. The present price of land may be stated at from 3 to 30 dollars per acre, according to locality and circumprospered in proportion to the efforts that were made stances. The total population is about 400,000 of for it; yet our organization, as such, needs every which 30,000 are white, being in the proportion of about 14 colored persons to one white. is agreeably diversified, the lowlands being warm, but the more elevated situations temperate. In the moundissipated the feeling of solemn responsibility with tains it is so cool that many of the colored people the most momentous duties; and how fearful the idea lands, which from having been long cultivated and that, through darkness of eye-sight, or want of faith, effectually drained, are becoming decidedly healthier every day; and in this respect colored evigrants on the point of prejudice on account of color. Was it to be inferred from the conduct of Europeans, that from the United States have nothing to fear by a reattractions to the emigrant.

With regard to the rate of plantation wages, or rerank in England rise from the sofa where she sat, to muneration paid for labor, it is almost impossible to receive REMOND when he entered, and, placing him give very specific information, in consequence of the by herself, enter into confidential conversation with many different ways in which the work is carried on. him. [Mr. Garrison explained, that Charles Lenox It may be stated however that a laborer doing a fair Remond was one of the proscribed race in America.] honest day's work, may with ease and comfort to him-When we went to visit the tomb of Napoleon, among self regularly earn half a dollar a day all the year the troops on duty was a black, covered with the decorations of the old national guard. We saw near the of constant light employment in weeding canes, tending Tuilleries in Paris, at 5 o'clock on Sunday afternoon, cattle, or otherwise employing any of the younger in the most fashionable part of the most fashionable branches of his family, who may wish it. Common city, at the most fashionable hour, white and colored mechanics earn from half a dollar to a dollar a day persons walking together, both fashionably dressed- according to their abilities. In addition to the which I mention to show that this absence of preju- wages, there are the farther advantages of a free house dice is universal, observable in all classes. In Rome, and garden, and having medical attendance provided. colored men assist with white at the celebration of Though the rate of wages spoken of, as by the day, mass in St. Peter's. The number of colored men may appear small in this country, it is to be recollectthat one sees abroad is not great. I saw, perhaps, ed that employment is constant and steady all the three dozen, not more, during my absence; but al- year round, and that peole's wants in a tropical cilways under such circumstance; as to prove the per- mate, are much more easily supplied than where fect equality of the colored man. I recollect mention- they have a winter's cold to contend with. Every cars on an English rail-road, that colored persons joyed by the laboring class of that island are exceeded

by none in the world. But the point of view in which Jamaica stands pr eminently inviting to the colored class of the United States, is the free and full enjoyment of those rights and privileges to which their white hrethren justly attach so much importance. Under the Constitutio of Jamaica, every advantage which the white man enjoys is fully participated in by the colored man. situation in life cause him so much mortification. In Jamaica, the colored class have, by their wealth, education and numbers, attained a high rank; and many of them are to be found filling the situation of magistrates, and other offices under the government we find such a one where we had reason to expect it. In the schools, which are numerous and good, young people of all colors mingle indiscriminately, thus bringing up both classes from the earliest infancy with MR. Collins gave a detailed and most interesting feelings of mutual esteem and ensuring a total absence report of his mission to England, which, it is under- of prejudice towards each other. In fact, in all respects, we find in the works of recent travellers abundant testimony to show the very favorable position which the colored people occupy in this island. We find them engaged in the most respectable employments, enjoying a perfect equality with the whit people, and deriving therefrom a happiness which certainly cannot easily be over estimated. In his Letters to Henry Clay of Kentucky, Mr. Gurney, one of the latest travellers in Jamaica, gives a most gratifying account of the condition of that island generally, and of its rapidily increasing prosperity, thereby affording other, and most trustworthy testimony, n support of the favorable statements which have

been put forth in relation to it. In conclusion-it must be observed, that improvi dent and intemperate habits will of course lead to the ame fatal results in Jamaica as they do elsewhere but the soher and industrious man has there ample means of making himself comfortable and indepen dent. The legislature of Jamaica, feeling that by the removal of free laborers into that colony, the latter, (should they not in their present position be perfectly satisfied,) will themselves be benefitted, and the mancipation at the same time be made perfectly sucessful, determined to act on that policy. They have, in the midst of difficulties, voted large sums for that purpose. They have provided a free passage for all emigrants, to be paid by the different agents in foreign parts, and have appointed a gentleman of high character, as Agent General of emigrants to receive the people on landing, and afford them every requisite aid and advise. The act also exempts emigrants from serving in the militia. As a member of the House of Assembly, Mr. Barelay accures us that he can testify that the act was drawn up with the most anxious desire to make it acceptable to every class of emigrants, and that if in any respect it should i practice be found defective, the necessary remedy will be readily applied.

With these remarks, the subject of which will, trust, be considered sufficiently important to secure at-ention, I beg to subscribe myself yours, &c. &c.

EDMUND A. GRATTAN. H. B. M. Vice Consul. 5 Lewis-Wharf, Boston.

Hide the Outcast.

At the late annual meeting of the Haverhill A. S. Society, it was

Voted, That a Committee of Vigilance he appoint tives from slavery, or any persons claimed as such that this Committee be authorised and requested to correspond with committees for the same purpose in other places, that they may obtain and communicate information in furtherance of the object for which they were chosen; and all expense necessarily incurred or legal advice, or otherwise, shall be paid by the

In accordance with the above vote, Nathan Web ster, Esq. E. Hale, Jr. and Sewell E. Jewett, were hosen said committee.

Voted, That the foregoing transaction of the Socie ty be published in the Liberator and Free American E. HUTCHINSON, Rec. Sec. July 31st, 1841.

Abby Kelley in Ashburnham Ashburnham, Aug. 8th, 1841. FRIEND GARRISON :

a very interesting lecture on slavery in this town last Sunday evening, to about 500 persons. She also met the females on Monday afternoon, and lectured again es; pretty good evidence that he told the truth. He in the evening to some 200 or 300 persons. She gave said we of the north were the slaveholders, while an opportunity for any who wished to object to the they of the south were the slave owners; that the old Anti-Slavery Society, or any thing else she should pro-slavery north were ten-fold more guilty than the say, and out came Rev. Mr. G Goodyear with the slaveholding south, because we were born and brought same objections that are always raised against the old Society, and Rev. Mr. H. Moulton, of the Methodist Society, and Rev. Mr. H. Moulton, of the Methodist Society, said amen to all he said; the amount of which was, the authority of A. A. Phelps for the are pleased to call it,) but no more harsh, in my opingood anti-slavery principles among the clergy, &c. ion, than the truth requires. The time is coming &c Says Mr. Moulton, How do you succeed with your paper [the National Standard] Oh, said she, I towards the man-stealer, will be considered tame; it have got a few subscribers in Ashburnham, and think is because anti-slavery is unpopular, that makes the 1 shall obtain 25 subscribers in Fitchburg. Well, truth seem harsh. Did not Christ use harsh language said he, if you are getting along as well as that, I must go down there and now organize. Yes, said Miss language? They do not hesitate to call the rum-seller, Kelley, where grace abounds, the Devil much more or the rum-drinker, hard names, such as demons abounds. Both ministers went against the A. S. fiends in human shape, &c. Standard, because that went against the 'unrighteous- The difference is this: -anti-slavery is unpopularness of the church' and yet they said it went against the Christian church. I told them it was not so, yet already come, when abolitionists must take a decided they could not see the difference, or at least they did stand, and maintain it, come weal or come wo. I benot acknowledge it. Miss K. fairly put down our lieve it to be as wrong to support a pro-slavery min God is, that we may not be found fighting against the on, much will be required.' We sin against great Lord on this subject. But I tremble when I think of light in giving the least sanction to the cruel an the church and the ministers, lest they be found fight- abominable system of American slavery. I am some ing against the Lord. My confidence has been very times ashamed to think how little faith the great body Kelley came to this place. May they see their posi- last fall going to the polls, and delibesately voting to great body of them are at the present time.

Yours for the poor slave,

Brother Pillsbury in Danvers. DANVERS, Aug. 8, 1841.

BROTHER GARRISON : The smoke and dust of the Pillsbury crusade at not fully cleared off yet. I wish to say one word about this moral burricane, although it may savor a little of the work-shop. The operatives in this region begin to feel that they have some little interest in the war. Bro. Pillsbury's movement here is termed by the 'defenders of the faith,' a crusade against the churches. A little mistake that; it was a handsome attack on old, respectable pro-slavery. And the fact that he left this village in a complete state of insurrection, is confirmation strong that the shots were fired by a marksman. If any were hit, why they should keep out of the line of fire; for he shoots from no masked battery. Our little society, alias the School-house Gang,' had ever borne a faithful testi-

that he is acceptable to others besides' scoffers, who can appreciate Christ and his teachings without the stimulus of a 'fat salary.' I have been greatly amused to see what efforts are made to prove these clergymen are abolitionists. Seemingly the scrows had been put on to see how much anti-slavery could he squeezed out of them, so that they may pass muster. squeezed out of them, so that they may pass muster. In the battle of the Lord against so large a division of the Devil's army as slavery, why are they not conspicuous in the field? Why do we not see the glitter of their spiritual swords? Why do the true abolitionists feel their opposition in every conflict? Why do they not join the 'School-house Gaug,' or get up something more 'respectable?' But then the two societies are anti-slavery !!! Really! This news is enough to make the demon of slavery split his sides with laughter; especially when he sees its quality to be Brogan abolition.' How is it that the influence of these religious bodies comes down on our little society with the cold chill of an iceberg? Why do we get the same support from them as we do from a box of shoes marked 'Charleston, S. C .? ' Why have we not felt the encouragement which anti-slavery always gave when we were sustaining the cross-fires of

doing duty in the ranks of pro-slavery. The truth is 'The church volunteers as the tyrant's abettor, And lends her bold sanction to loftiest crime.'

the pulpit and the grog shop? The answer is, the

members thereof are marshalled on the side of slavery;

'Tis passing strange our 'liberty party' friends do in \$1000, for his appearance. not see, that while the 'old school ' are honored with ecclesiastical buffets, they are only started with compliments, and that the voters for man-thieves are received in full fellowship, in full communion, with

think that both church and slavery will yet find a common grave in the rising indignation of the people, unless speedy repentance takes place. I believe it is ours to scatter the truth, to the end that men may find, in the spirit of repentance, the panacea for all moral of subscribers to the 'Herald' have been obtained within these few eventful days; so many trophies to bro. Pillsbury. What with the 'Liberator' and 'Herald,' those congenial spirits, and much good discussion, we consider ourselves on the full tide of successful experiment; and (whatever we may see,) we feel that the work goes bravely on.' Yours, in the best of bonds,

WM. ENDICOTT.

Treatment of Colored Citizens. At a meeting of the Cambridgeport Anti-Slaver Society, held Thursday evening, June 17, the following preamble and resolution were adopted:

Whereas, it having been stated to this Society, tha a gross outrage has lately been committed upon the personal feelings, and the inalicnable and constitutional rights of a highly respectable colored lady and gentleman of Boston, by the driver of a Cambridge omnibus, who rudely refused to allow them to ride as passengers from Cambridgeport to Boston, the lady ing in a feeble state of health;

And whereas, it is among the objects of this Socie ty to vindicate and secure the rights of our colored fellow citizens, and to bear a faithful testimony against that unnatural and unholy prejudice, which so extensively prevails against them; therefore,

Resolved, That a committee of three be appointed, respectfully to make known the facts, in regard to the outrage aforesaid, to the proprietors of the Cambridge line of omnibusses-to remonstrate against the repe tition of such an act-and to ascertain whether the driver aforesaid acted on his own responsibility, or in ccordance with any rules or regulations laid down for his guidance by the proprietors; the committee to make their report to the Society at their earliest convenience, that such further action may be taken in the rpemises as may be deemed expedient.

Anti-Slavery in Abington. ABINGTON, Aug 1st, 1841.

Br. GARRISOS : I with pleasure say to you, that Abby Kelley gave We have had two lectures on slavery in this fow

ministers in their opposition to old anti-slavery, as a slaveholding minister and was acknowledged by her opponents. My prayer to church. The scriptures tell us, 'where much is givshaken in the ministry in general since A. of the professed abolitionists exercise. To see them tion before it is forever too late for them, and not be a man-stealer for the highest office in this land of blind guides for the people, as I firmly believe the (professed) gospel right and liberty. O the reproach they bring on the cause by such inconsistant conduct Abolitionists have been weighed in the balance of truth, and many of them found wanting; they had many of them 'gone out from us, because they were not of us.' May the little band who stand on the original platform stand fast, and make no compromis with man-stealers or their apologists. Let us remem ber that 'duties are ours, events are God's.' Go on. dear brother, boldly and fuithfully rebuke a man stealing clergy and their abettors, and a clear con science and the blessings of millions ready to perish shall be your reward.

I must close by repeating the injunction you gave to the abolitionists at the annual meeting of the State Society five years ago, last winter- Be bold for God!

Court Calendar. [Reported for the Daily Advertiser and Patriot.]

\*School-house Gang,' had ever borne a faithful testimony against the Devil's bantling, slavery, (at least so far as to array against us the political and religious influences of the village,) and had done something in the way of agitation; but never was the 'repose' of pro-slavery so effectually disturbed as by the Ithuriel spear of bro. P. He made pro-slavery 'show its dimensions,' and measured it; and the elergymen who received the plaudits of the thoughtless multi-tude for their ungenerous assault upon bro. P., instead of answering his iron-linked logic, will one day learn that he is acceptable to others besides' sections,' who Wednesday, August 11.

> he had before of his mistress.
>
> Some testimony was taken as to the kindness with which he had been treated, and the affection of his mistress for him. She had said of him that he was the handsomest and the most intelligent boy she knew. He, however, has not been taught his letters, and does he had before of his mistress.

not know his age.

The examination was adjourned until 3, P. M., when
the question arising in the case were argued by Sew
ALL and ELLIS G. LORING for the petitioners, and by The Court took time to consider.

At the adjournment of the Court, on Wednesday orning, Chief Justice Shaw stated that the case in volved the question whether the Court would leave child of tender age in the custody of one who had been its master, where no actual forcible restraint was proved; but where it was apparent that the party in ended to return with the child, into a slave Stat where the child's former condition as a slave would

gested, were considered of such importance that the Judges reserved the case for the decision of the full ourt, to be held at Worcester, on the 5th of October It will then be fully argued, and the boy is in the mean time placed in the hands of bail, who are bound

National Temperance Convention. We learn tha the National Temperance Convention at Saratoga Springs, consisted of 560 delegates and members. There were from the State of New-York 336, Massaceived in full fellowship, in full communion, with all their 'blushing honors thick about them.' Two things must be the result. 1st. The State can never be anti-slavery while the church is pro-slavery. 2d. They will, (between elections,) hover round living abolitionism the ghosts of anti-slavery.

I am one of those, bro. Garrison, who view the proslavery position of the American church much more in 'sorrow than in anger;' and I frankly say, it is with much reluctance I second an attack on the eclesiastical ramparts of the republic; but when I see the gates of the church shut, the bleeding slave knocking in vain, his agonized groans stifled by hearthespreading and sectarianism, I am almost I to think that both church and slavery will yet find a fernowarks Statue of Washington. The ship Secondary of Washington. The ship Secondary is the state of the church and slavery will yet find a fernowarks Statue of Washington. The ship Secondary is the state of Wew-York 396, Massachusetts 50, Vermont 46, Connecticut 23, New-Hampschusetts 50, Vermont 46, Connecticut 23, New-Jensey, 7 Pennsylvani 8, Maryland 4, Michigan 4, Louisiana 3, Alabama 2, Wisconsin 3, Ohio 3, Illinois 2, Georgia 2, Ilowa 1, Canada 1, Sweden 1, Sandwich Islands 1, and three from places not named. The Convention state the days; and besides the transaction of consideration which large audiences were addressed by Gerrit 2mith, Esq. Rev. Dr. Beman, Rev. John Pierpont, Rev. Mr. Slicer, Dr. Charles Jewett, and several of the reformed drunkards. Seldom have so large a number of able a d influential men been convened. The deliberations were conducted with the greatest harmony. The Convention adjourned on the fermion of the republic state of the republic state of the

that both church and slavery will yet find a non grave in the rising indignation of the people, as speedy repentance takes place. I believe it is to scatter the truth, to the end that men may find, a spirit of repentance, the panacea for all moral. You will be pleased to learn that nearly a score bescribers to the 'Herald' have been obtained bescribers to the 'Herald' have been obtained size that it will probably become necessary to remove

Stolen Money Recovered .- We published a week or two since an account of the robbery of the Jackson-ville Branch Bank of the State of Illinois of \$90,000. A letter received in this city this morning from Alton, dated July 21st, states that the whole of the money has been found buried in a corn-field about 2 1-2 miles from Jacksonville, and a person suspected of having committed the robbery has been arrested and committed to jail.

Distressing Rail Road Accident. David Pearson na agent of one of the transportation lines, was instantly killed last evening at the bridge at the Inclined Plane, white coming into the city from Lancaster. He was sitting on the top of a car, and as the train was passing under the bridge, was struck on the head by some of the cross timbers. The deceased has left a wife and family at Lancaster.—Phil. Times.

Dreadful Falling Off. They say that at Lechmere Point, a thriving suburb of Boston, there is a store in which heretofore eighteen thousand dollars worth of spirithous liquors have been sold annually, and that the sales in the same store for the first half of this year, amount to only \$500; and that there is no oth er cause for this dreadful falling off, but a great tempe-rance reform which has taken place in the village.

To cure the Whooping-Cough. Dissolve a scrupl of salt of tartar in a pint of water, and ten grains of cochineal finely powdered—sweeten this with sugar. Give an infant the 4th part of a table spoonful four imes a day. To a child two or three years old, half a spoonful; and to a child four years and upwards, a table spoonful.—Newark Gazette.

Grapery on a large scale. Nicholas Biddle, it is said, has a grapery on his firm on the banks of the Schuylkill, which cost him one lundred thousand dollars. The finest of all European grapes are produced there every month in the year.

DIED, in this city, Aug. 5th, Mr. John Saunders

TREASURER'S ACCOUNT unt of receipts into the Treasury of the Massachus setts Anti-Slavery Society, in June and July. rom North Durtmouth, weekly contribution,

From North Dartmouth, weekly contribution, E. Edmands, Hanover Female weekly con. J. Carter, Boston weekly con. Mary Willey, Weymouth weekly con. Elias Richards, Tr. Warren weekly con. Elias Richards, Tr. Warren weekly con. Elias Richards, Tr. Hardwick, Samuel Robinson, Lyon Anti-Slavery Fair, Nantacket Female Union, S. Eunice F. Ross, Kingston A. S. Society, weekly con. C. P. Drew, Treas.
Collection at Marlboro' Chapel, July 4th, Plymouth weekly con. W. G. Ripley, Treas. Southboro' "Moses Sawin, Walpole weekly con Jos. R. Engley, South Reading A. S. Society, weekly con. Weymouth weekly con. Elias Richards Tr. Boston weekly con. M. G. Chapman, Lyman Alien, to redeem pledge at Worcester, Mary Rice, do. do. weekly con. Abington weekly con. Elizabeth Nilcs, Roston Monthly, Conserved. do. do. weekly con.
Abington weekly con., Elizabeth Niles,
Boston Monthly Concert collection,
do. weekly con. Mary Willey,
Andover weekly con. Rebecca H. Foster,

do. do. Persis Holt, 3 00 Salem A. S. Society, weekly con. L. Dean, Tr. 4 00 S. PHILBRICK, Treas.

8313 52
Brookline, August 2, 1841.

NOTICES.

TO A BENEVOLENT PUBLIC. There is in this city, a church, composed of about one hundred and thicty members, known in their Act of Incorporation, by the name of the METHODIST EPISCOPAL ZION'S CHURCH. This church has contracted for a lot of land, with a building thereon, standing in West Centre-street, in this city. Said house is occupied for a place of public worship. The above named building is undergoing repairs, which, when completed, will cost about \$2000. Of this amount, the church, with the aid of a few friends in this city, have raised \$400.

We present our object to the benevolent of all denominations, assuring them that the smallest sum will be thankfully received, and faithfully applied for the above desired object.

bove desired object. bove desired object.

We, the subscribers, promise to pay to the bearer, when called for, the sum annexed to our ames, he being accountable to the Treasurer of the bove named church and congregation.

S. R. ALEXANDER, Chairman.

J. St. PIERRE, Clerk.

on, July 26, 1841.

STATE MEETING.

The adjourned quarterly meeting of the Massachusetts Anti-Slavery Society will be held in Millbury, (Worcester County, South Division,) on Tuesday, August 17, which, it is hoped, will be fully attended, especially by the friends of liberty and equality in the western part of the Commonwealth.

FRANCIS JACKSON, Pres.

ANTI-SLAVERY MEETING AND FAIR The Worcester County South Division Anti-Slavery Society will hold a Quarterly Meeting at Milbury on Tuesday and Wednesday, the 17th and 18th of August, commencing at 10 o'clock, A. M. The friends of immediate emancipation in all parts of the county and elsewhere, are invited to attend this meeting.

meeting.
The Millbury Female Anti-Slavery Society will hold a Fair for the sale of useful and fancy articles of various kinds on the same day, the proceeds of which will be given to the Massachusetts and American An-

Per order of the Society, MARGARETTA L. KELLEY, Rec. Sec. June 25, 1841.

FAIR AT MILLBURY.

FAIR AT MILLBURY.

The Anti-Slavery Fair, notified to be held at Millbury on the 5th and 6th of July, is postponed, by order of the Society, to the 17th of August.

We would again solicit the friends of the slave in other places to come up to our help. Patronage, as well as contributions, is desired; and as the semi-annual meeting of the Massachusetts Society is to be held at the same time, we earnestly desire that the friends may come up in great numbers, and supply themselves with such articles of clothing and cf taste as they may desire.

A great variety of gentlemen's linen, of children's garments and toys, of ladies' capes, caps, collars, reticules, aprons, needle-books, shoes, and other articles too numerous to specify, will be offered at low prices.

Will the friends of crushed humanity omit to make their purchases, till they shall have visited this SLAVE'S STORE?

make their purchases, till they shall have visited this SLAVE'S STORE?

MARGARETTA L. KELLEY, Rec. Sec. Millbury, July 1st, 1841.

INVITATION CARD. The Millbury abolitionists would be gratified to re-ceive to their plain hospitality, all those friends of the slave who may attend the State semi-annual and County anti-slavery meetings, to be held in this place on the 17th and 18th of August next. On the morning of the 17th, friends will be at the rail-road depot to con-

Per order: Millbury, July 15th, 1841.

COLLATION.

A collation in welcome of those of our anti-slavery friends who have recently returned from Hayti and Europe, will be given by the Millbury Women's A. S. Society on Wednesday evening, Aug. 1S, after the close of the meetings. It will, we trust, be an occasion of profit and pleasure to all. Tickets 37 1-2 cents.

E. W. HASTINGS, Cor. Sec.

BOSTON VIGILANCE COMMITTEE.

Communications for the Secretary may be left at 25 Cornhill, or 32 Washington-Street,
Donations received by the Treasurer, J. South wick, 14 Blackstone-Street, or the Secretary, Chestnut-Street, near Braman's Buths.

CHARLES T. TORREY, Sec'ry. ly. P. S. The undersigned, by appointment of the Ex-ecutive Board, will act as Secretary and Agent for a few weeks ensuing, in the absence of Mr. Torrey from

Boston, Aug. 10, 1841. EMIGRATION TO JAMAICA.

THE undersigned, having been appointed Agent under the Immigration Act of the Island of Jamaica, hereby gives notice, that he will provide with a free passage to Jamaica, such persons as may be disposed to avail themselves of the advantages offered by emigrating to that island, where ample employment is to be found for mechanics, agricultural and other laborers, and provision made for their support on their partial.

Many other and peculiar inducements exist for the colored emigrant.

Further information may be obtained by personal application to the Agent.

EDMUND A. GRATTAN,

H. B. M. Vice-Consul.
No. 5, Lewis's wharf, Boston.
August 13.

HOUSE TO LET.

A BRICK dwelling House, No. 6, Nassau Court, containing 2 Parlors with falking doors, Kitchen and Six Chambers—dry celler—hard and soft water—good yard, with wood-shed. Rent, \$300. Apply at No. 6, said Court

WANTED immediately, a colored woman to do the work of a family residing a few miles from the city. WM. NELL, 25, Corn Hill. Aug. 12.

TWO or three Boys want situations in Stores. Apply to WM. C. NELL, 25, Cornhill. Aug. 12.

Heresy of a Human Priesthood. A SERIES of letters, showing that the commonly recognized distinction between clergy and laity has no foundation in the New Testament. By R. M. Beverly, of England. For sale at 25, Cornhill. Price 25 cents.

The South-Boston Unitarian Ordination. This Day Published,

THE report of Mr. Parker's sermon, by Messrs. Fairchild, Driver and Dunham, together with the remarks upon that report and sermon in the Roston Courier and other papers. Also the correspondence between Messrs. Fairchild and Lathrop, 2 letters from between Messrs. Fairchild and Lathrop, 2 letters from Rev. Mr.Driver, of S. Boston, of original matter, connected with the S. Boston Unitarian ordination, and most of the other communications which have been published in relation to the same subject. As the public mind is deepl/ interested in this matter, we have thought that the community generally would be gratified to have it in their power to obtain, in a condensed and permanent form, all the most important communications which have appeared in different papers. SAXTON & PEIRCE, 133 1-2 Washigton street.

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RADES. BY WM. B. TAPPAN. Hurrah! hurrah! we've burst the chain O God! how long it bound us! We run! we leap! O God, again Thy light, thy air surrounds us. From midnight's dungeon-depths brought out, We hail hope's rising star; Ho, comrades, give the stirring shout,

Hurrah! burrah! burrah! The world has kissed the tyrant's throne, The Beast, the Man of Sin! Legion!" Apollyon! better known As Brandy, Beer, or Gin! Roused up at Reason's clarion cry, We go to holy war, To slay the dragon, or to die! Horrah! hurrah! hurrah! Hurrah ! hurrah ! there's joy within,

Where all before was wee, And sunk is passion's dreadful din, And crushed for ave's the foe. Yet one charge more in glorious strife, Stout hearts ! to end the war ; 'Tis done-our spoils ! the babes ! the wife ! Hurrah! hurrah! hurrah!

Debased by drink, we'd lost the sign Of manhood, God imprest, The open face, the look divine-To show what He had blest. Behold ! erect ! with honest brow. Restored to Nature's law-We're men! we're men! heaven knows us now Hurrah! burrah! hurrah

Of ten men cleansed did one return To bless the healing hour? All of our rescued thousands burn To praise redeeming power. Come ! bless God now ! and what for us He's done-so reads the law-WE'LL DO FOR OTHERS! and the curse Root out-hurrah! hurrah Tom Moore may drug the golden cup,

With costly pearls that shine Bright as his face ! and drink them up, Dissolved in rosy wine ;-In undiluted streams we dip Our chrystal glasses-nor Refuse the pledge will Woman's lip-Hurrah ! hurrah ! hurrah !

Hurrah! hurrah! we've burst the chain O God! how long it bound us! We run! we leap! O God, again Thy light, thy air surround us From midnight's dungeon-depths brought out. We hail hope's rising star; Ho, comrades! give the stirring shout, Hurrah! hurrah! hurrah!

From the Churchman. WATCHWORDS. A HYMN FOR MEN. We are living, we are dwelling In a grand and awful time : In an age on ages telling

To be living-is sublin Hark ! the waking up of nations ; Gog and Magog to the fray; Hark! what soundeth? Is creation Groaning for its latter day

Will ye play then? will ye dally With your music, with your wine? Up! it is Jehovah's rally! God's own arm hath need of thine. Hark ! the onset! will ye fold your Faith-clad arms in lazy lock Up, O up, thou drowsy soldier : Worlds are charging to the shock

Worlds are charging-Heaven beholding; Thou hast but an hour to fight ; Now the blazoned cross unfolding, On-right onward, for the right

What! still hug thy dreary slumbers? 'Tis no time for idling play :-Wreaths and dance, and poet numbers, Flout them! we must work to-day.

Fear not ! spurn the worldling's laughter ; Thine ambition-trample thou!

Thou shalt find a long bereafter To be more than tempts thee now Oh! let all the soul within you, For the truth's sake, go abroad Strike ! let every nerve and sinew

Tell on ages-tell for God ! Magog leadeth many a vassal; Christ his few-his little ones But about our leagued castle,

Rear and Vanguard are bis sons! Sealed to blush, to cower never;

Crossed, baptized, and born again, Sworn to be Christ's soldiers ever, Oh, for Christ, at least be men!

A. C. T.

AN ODE.

BY JOHN WESTALL Composed for the celebration held in Fall River the 1st day of August, 1838, in commemoration of the emancipation of the slaves in the British West India Islands.

Sunk was the negro's eye With grief for his freedom lost, And the tears rolled down his care-worn cheek, When he thought of his native coast.

His heart yearned fondly then, Till the dark cloud settled there, And he sank, o'erpowered with guiltless woe,

Hark ! o'er the ocean ! Hark ! A voice comes swelling on : It fills the air with joyous shouts, Like a thousand trumpets blown !

Like the surges of the sea, When the young winds blithely play, The mighty song of the new-made free Bursts from the Isles to-day.

Ay! let it proudly swell Till the sky peals back the sound : Let the negro tell to the spicy gales Of the freedom he hath found.

No more he weeps! no more Shali the fetters bind him fast; From England's Isles in the western sea,

That murky night hath passed. O God ! to Thee we come ! The fallen thou didst raise. Thine was the love that made him free,

Thine, Thine alone the praise. We pray Thee for our land, Where the bondman's chain clanks still : Man has the power to make him free-Lord, give to him the will !

SYMPATHY. How sweet the tear that gently fails From manhood's sturdy cheek, Whene'er a suffering brother calls, With grief too keen to speak. The soul that feels for riven hearts. With hands wide spread to bless, A glory to his life imparts, Coo noble to express.

#### MISCELLANY.

N. E. Golden Rule Association.

The second annual meeting of this meritorious Association was held in Hall No. 1, Marlboro' Chapel, ness. In the evening, a public meeting was held by the Association in the Chardon-street Chapel, which

the Association in the Chardon-street Chapel, which was addressed by W. L. Garrison, N. P. Rogers, C. Burleigh, J. V. Himes, and Sarah C. Sanborn.

Mr. Garrison said: I am sure that I shall tell nothing new to most of those present, when I say, that I am wearied and worn-out in a three days' struggle for the emancipation of our fellow-creatures, who are enslaved on the American soil. I would, therefore, gladly be excused—solely on this account-from speaking on this occasion. The resolve which I have to present, however, is one which will render a long speech from me unnecessary. It is as follows:

Percentaged That the some of grantle for the structure of the property of the clergy, who are notoriously guilty in this respect; and I should consider myself a participator in their guilt, did I fail on this, or on any other occasion, to strip off the mask which covers their deformity from the gaze of the people.

The last proposition in the resolution is, 'that the American people, in annulling, by their impious slave system, the marriage institution among three millions of their number, and consigning them to a state of universal licentiousness and brutal pollution, show themselves possessed of a spirit of profligary, scarcely surpassed by the abandoned inhabitants of Sodom and Gomorrah: and may, like them,

impure age and country, is one in which all who are pure in heart must instinctively feel a deep interest; —that those who assail it, or stand aloof from it, give ment has made desolate, never saw scenes more deadful than are every day transacted in our slave strangers to virtue;—that the great body of the American clergy, in view of their high religious profession, are deserving of special reprobation for their criminal silence in relation to the awful profligacy of the country;—that the American people in annuling, by their impious slave system, the marriage institution among three millions of their marriage institution among three millions of their number, and consigning them to a state of universal licentiousness and brutal pellution, show themselves possessed of a spirit of profligacy scarcely sorpassed by the abandoned inhabitants of Sodom and Gomoral, and may, like them, unless they repent, expect the retributive visitations of Heaven.

The formation of the various reformatory associations are described in our slave states. If in any manner, we lend our countenance to this system, we incur a fearful responsibility. The clergy, by their silence, give this gross wickedness their sanction. Let us not be partakers in their guilt; and while they stand aloof from this holy cause, and refuse to declare the whole counsel of God, let us withhold from them our support, and refuse to recognize them as religious teachers and guides.

I warn the friends of moral reform, that in this enterprise, they must expect no support from the wealthy, the influential, the respectable, the proud-

allies, you are not without friends. You find them come in the eyes of the world, even a more loath-

withstanding the obloquy which is attempted to be cast upon it, it is raising the veil which conceals the hideous deformity of the nation, and exposing it to the gaze of the world; and, though that veil is not yet half lifted, it has exposed all around us, corporation. It is a formal to the gaze of the world; and, though that veil is not yet half lifted, it has exposed all around us, corporation. It is presented that it is pure and the property of the world is not yet half lifted, it has exposed all around us, corporation. ruption which cannot be contemplated without a shudder; which fills not only our streets, but the very churches, which should be the sanctuaries of God.

od.

The resolution which I have read, asserts as its The resolution which I have read, asserts as its first proposition, 'that the cause of moral reform is one in which all who are pure in heart must instinctively feel a deep interest;'—in other words, it tells you that wherever you find a mind that affects to be so delicate, that it cannot hear the name of adultery or incest, you may be assured that impurity dwells within it. Purity fears no contamination: it is not of this blushing character. It fears not to have all its thoughts and all its conduct subjected to the ordeal of the most searching scrutiny. Those who, from an affected delicacy, stand back from an object like yours are not the pressessor of such particular. object like yours, are not the possessors of such purity; for as well might it be said that the sun is the enemy of light, as that any individual can be hostile to this cause, and at the same time pure in heart.

If ever sin is to be reformed, it is not to be done by concealing, but by preaching the truth. Show me a man, then, whatever may be his station, whose delicacy on this subject closes his mouth, and in regard to him my verdict is at once made up—he must be the possessor of a polluted soul. Oh, but we are

We all remember what was said of the lamented McDowell-how he was made the butt of every ribald jest, the mark for the arrows of every scorner; how he was assailed and hunted with a ferocity which would have done demons dishonor, down to the very grave in which he now lies, a martyr to the accursed spirit of your churches and your clergy, who joined with the polluted of the land to make

ns name offices.

The next proposition in the resolution is, 'that those who assail it, (moral reform,) or stand aloof from it, give evidence that they are strangers to virtue.' Why should any one assail the cause of mor-al reform, unless he be the enemy of virtue, and es-tranged from God? Let us be thankful, my friends, that the day has gone by when the people can be deceived by a mere profession of Christianity; and that we live in an age when light is streaming down from God, illuminating the depths of licentiousness, and making manifest its abominable rottenness. The greatest profligates have ever been, by profession, the friends of virtue—the greatest drunkards have always been the friends of temperance—and the slaveholder, who fattens and riots upon the blood of the oppressed, is the friend of libe erty;-but the time has gone by when we can be made to believe in that car but these palpable contradictions. We have but to apperson there.'

The next proposition is, 'that the great body of men.' the American clergy, in view of their high religious don't object to riding in the same car with professions, are deserving of special reprobation for slaves. They will not ride without them. The their criminal silence in regard to the awful proflit to have their slaves about them, near them, to ly, than any other body of men—as they have set themselves up as instructors and examples to the world, I do but judge them by the standard which cry out upon thee for very shame. they have themselves instituted; and if such a trial establishes their guiltiness, who will impute to me a desire to do them injustice? The great body of The have a great deal to say about the fourth commandment —about remembering the Sabbath day—and they occasionally touch upon most of the "uties enjoined in the others; but, though I have been from the others; but, though I have been from the committed within her borders, for which Virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, for which virginia and the committed within her borders, which enjoined in the others; but, though I have been from early youth a constant attendant at houses of public yet to hear the first, (or at least, the second) sermon upon the awful crimes of incest and adultery! It must be that they are tongue-tied on this subject, the third with the community, or the impurity social systems, (is it President Dew?) to rail at us the water of the subject, when he was contracted within her borders, for which Virginia would have a right, on the ground of international law, to declare war. The Beacon talks of indemnity, and allows a correspondent, whom he speaks of as 'one of the ablest constitutional law to be committed within her borders, for which Virginia would have a right, on the ground of international law, to declare war. The Beacon talks of indemnity, and allows a correspondent, whom he speaks of as 'one of the ablest constitutional law to be committed within her borders, for which Virginia would have a right, on the ground of international law, to declare war. The Beacon talks of indemnity, and allows a correspondent, whom he speaks of as 'one of the ablest constitutional law to be committed within her borders, for which Virginia would have a right, on the ground of international law, to declare war. The Beacon talks of indemnity, and allows a correspondent, whom he speaks of as 'one of the ablest constitutional law to be committed within her borders, for which Virginia would have a right, on the ground of international law, to declare war. The Beacon talks of indemnity, and allows a correspondent, whom he speaks of as 'one of the ablest constitutional law to be committed within her borders, for which Virginia would have a right, on the ground in the providence war. of their churches, or that of the community in which they reside. Why should not the seventh commandment be as frequently enforced as the fourth, or fifth, or any other? I am sure that there is as much said in the sacred volume against the vice of pollution as against any other mentioned in the Decalogue; and that there is in the present state of the world, as much as world as much as through many columns. But what right of Virginia have we violated? Our laws declare slaves to be free when brought upon our soil by their masters. So do those of every civilized country. Mr. Ludlam in the case referred to, brought his slave here with the full knowledge of this fact. He relied on the girl's supposed attachment to himself and her relevant logue; and that there is in the present state of the world, as much or more reason for preaching in regard to that vice than any other. We have before us the awful spectacle of three millions of our country. men and women at the South, herded together un-der a vast system of concubinance and about the

them full in the face—the clergy stand with closed mouths, like dumb dogs; or, as I said before, if they bark at all, it is to drive you and the opponents of the slave system from the field.

I would not, in these remarks, be understood to censure all c.ergymen: there are some exceptions—some who do their duty,—and I am sure that they will not suppose that they would be appeared.

will not suppose, that my remarks are levelled at them. I am looking at the great body of the clergy.

Resolved, That the cause of moral reform, in this mpure age and country, is one in which all who are ure in heart must instinctively feel a deep interest; that these who went in the state of the same of the sam

by the abandoned inhabitants of Sodom and Gomorrali, and may, like them, unless they repent, expect the retributive visitations of Heaven.

The formation of the various reformatory associations of the day, notwithstanding we may gladly hait their appearance, must be looked upon with a feeling of sadness, as furnishing so many proofs of the spurious character of American Christianity. Genuine Christianity would require no special effort—no separate organization, to carry out the principles of anti-slavery, or of any other moral or social reform; for it would, of necessity, make clean work of every thing which is offensive to God, or injurious to man. But American Christianity is not of this character. It leaves untouched the work which Christianity should do, and therefore it is that anti-slavery, meral reform, and other kindred associations, are necessary. I do not look upon any of these societies as embracing all the principles of the gospel, but each one is well adapted to the work for which it is especially instituted; and each in its own sphere may be considered as a John the Baptist in the wilderness, crying, 'Prepare ye the way of the Lord! Make His paths straight!'

Worn down as I am, with previous exertions, I am yet happy to have it in my power to speak in this cause—happy, because it is a good cause, and especially so, because it is a good cause, and especially so, because it is a good cause, and especially so, because it is a good cause, and especially so, because it is a good cause, and especially so, the constraint of the clergy, when your cause or your society is mentioned, are silent, like dumb dogs; or if they open their mouths, it is not boldly to reprove the vice, which needs to be put away, and those who are guilty of it, but to bark at you, and at all, who, like you, are faithful in the cause of moral purity. Yet, notwithstanding this desertion of those who should be your allies, you are not without friends. You find them among the pure in heart, who, though they may be complete than an aban

allies, you are not without friends. You find them come in the eyes of the world, even a more loatn-among the pure in heart, who, though they may be few in number, and lowly in estate, are too well established in their integrity to be intimidated by any opposition, but dare to make war upon wickedness even in high places.

God bless the Golden Rule Association! Noterial to the control of the control of the world, even a more loatn-some object than an abandoned woman.

In conclusion, let me say that, though the great mass of the clergy have proved hostile to your cause, and not many rich or mighty are found in your ranks, God is raising up those who will be support. give you the victory. Array yourselves on the side of God in all things; let it be from a religious principle that you act; and then you may expect the blessing of God on your exertions. You have my best wishes for your prosperity and success.

#### From the Lynn Record. Eastern Rail-Road Company.

THE TYRANNY OF CORPORATIONS has perhap of our country than any thing else, and should be watched with vigilance by the whole community. They have no souls, no bodies, no consciences, no personal responsibility, but selfishness in abundance. They are sure to take all the power they can get, without regard to the welfare of the people or the rights of individuals.

The arbitrary distinctions of rank, and color, and The arbitrary distinctions of rank, and color, and caste, which one or two Rail-road Companies are attempting to make, against our Bill of Rights, our constitution and laws, against the liberties of the people, and the equal rights of citizens, call loudly for animadversion and redress; and should excite general alarm. If we must be enslaved, give us a tyrant in his private capacity, and not in the shape of convention, which has a record for told, there is a great deal of virtue in the community! Alas! like our Christianity, it is spurious. It may be, it is exact in tithing mint, and anise, and cummin, yet, when the test of duty is applied to it, yet, when the test of duty is applied to it, wery itself. Indeed, it appears evident from some we find the most of it a mere pretence. dation of slaveholders, and not freemen.

The Eastern Rail-road takes in black slave or servants among the white people, without objection, but drags out by brute force, intelligent, well educated freemen of color, or we have been wrongly informed. How is this, superintendent, friend Chase? One of thy own Friends, of thy own society, neighborhood and name, so informed us, and we have no reason to doubt his word. The circum

stances as related to us are these.

A colored person was seen on board one of the cars, among the white people. The observer, not supposing it possible that such an occurrence had vigilant eye of friend superinten congratulated and complimented him, at the first landing, on his liberality in having abolished the o'd, barbarous, tyrannical and shameful custom, of obliging colored people to withdraw from the cars whites.

What do you mean?' said the superintendent or conductor. 'We have made no alteration.'
Well, I saw a colored person in the car I have up left, and concluded without doubt, he was there

by your permission.' O-ah-hem-true-to be sure-there is a black in that car but-that is a servant (or slave) to a white

So here we have the whole story. It is not the Son of God, and they are proved to be whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all And what says the slaveholder? Hear ye—'We So here we have the whole story. It is not the And what says the staveholder? Hear ye.—'We treat our slaves better than you do your colored free-of men.' And this is strictly true. The slaveholders ous don't object to riding in the same car with their for slaves. They will not ride without them. They love the stave their slaves the stave the stave that the stave the stav their criminal silence in regard to the awful profil-gacy of the country. I know how many will re-gard language like this, coming from my lips; for many suppose me to be hostile to the clergy, nearely from their profession as ministers of Christ. God is my witness, however, that it is not so. But as the clergy have professed to be more virtuous, more hos-toglaringly so to be denied or doubted. Thou clergy have professed to be more virtuous, more hos-toglaringly so to be denied or doubted. Thou they have so they have they have so they have so they have so they have they will clear the sconer such hypocrisp is cast

# A Speck of War.

der a vast system of concubinage and abominable
pollution, than which nothing worse could have ever
met the eye of God in the doomed cities of the plain
—Sodom and Gomorah! Yet with this great sin
all open before them,—with this terrible fact staring

all open before them,—with this terrible fact staring

slave states, the most outrageous Herod of them all has acknowledged through its courts the righteous

State, having become free by the laws of France when he landed in that country. So we tell the Virginians to keep cool; if they would everthrow that principal of law whereby all the free portion of the world guards the liberty of its citizens, they have muci work on their hands. The North has a pretty decided notion that slavery is bad business every way, and she is not likely to yield to the slave-holders any more than the pound of flesh which is in the bond. If urged too far, she may do less. The correspondent of the Beacon is correct when he man spake before. 'It is enough,' said he also, 'for the disciple to be as his Lord.' And it is enough, one would think, for man to be as his Creator. But man the bond. If arged too far, she may do less. The correspondent of the Beacon is correct when he says, 'Both the laws and the religion of the North are opposed to slavery, not alone in the abstract, but as it exists with us.' In very truth, we have no principle among us which takes the side of slavery as it exists at the South, except our love of Manmon, and even that is beginning to be of the opinion, that the South would be a better paymaster, and of course a more profitable customer, if she would change her system to that of free labor.

### Defeat of O'Connell.

Referring to the recent elections in England, the London correspondent of the N. Y. Journal of Com-

I will now revert to the elections merely to state that never within the memory of man, has such bri-bery taken place, as upon this occasion. Any thing more bold, daring, and reckless, cannot well be for the safety of mankind. At least, if the Deity is imagined. In the open day, at the very front of the allowed in terms to be the only lawgiver, the Devil hustings—gold was handed over to the venal voter, must be constituted the great expounder of the con-

appears to give them more than usual glee and de-light; but having carefully watched that election, I an innumerable multitude of human enactments light; but having carefully watched that election, I have no hesitation at all in saying, that a more nefarious transaction never existed than the mode in which the arrangements were made by the sheriff for taking the votes of the electors. You are aware that the old corporation of Dublin will expire in a short time, and that it was not unlikely that they should have exerted all the collective energies of a dwing feeting. For the purpose of attempting, and should have exerted all the collective energies of a dying faction, for the purpose of attempting, and procuring, the defeat of their great opponent and inveterate enemy,—a being, in fact, who had been the principal means of bringing them each to an untimely end. This they managed to achieve by appointing a most violent Orange partisan as the sheriff's assessor, and who objected to several hundreds of the liberal electors, because their certificates ran, 'for house and premises'—instead of, as he says they ought—'for house or premises.' The polling booths for the liberals were made so small, that it was utterly impossible for the voters in that interest was utterly impossible for the voters in that interest to get polled, and many are stated to have remained prison, in taking by the throat before tribunals estab to get polled, and many are stated to have remained through the throat before tribunals established for that purpose. An application was made to the sheriff to increase the number of polling places, but that personage scoffed at the idea, ridiculed the demand, and most arrogantly relian of our neighbors must be permitted by scourge and fused to do any thing of the kind. Seeing the turn that things were taking, Dan very quietly got himself returned for another place, and will sit in parliament as the member for Meath!

J. W. G.

other of our neighbors, or ruin and desolation will ensure the successful of the su

### O'Connell's Letter Relative to his Defeat.

'Fellow-Citizens and Irishmen,-The enemies of Ireland—the base Orange faction—have triumphed; they have carried their ends by the basest bribery and corruption; but, blessed be God, their triumph has given a greater impulse to the darling object of my life—repeal. Be not daunted, my friends; a petition will unseat the exterminators of yourselves and your holy and sacred religion. Ireland cannot

Truly Sublime,- Pleasure is but a shadow wealth is vanity; and power a pageant: but Know LEDGE is extatic in enjoyment—perennial in frame—unlimited in space; and infinite in duration.—
In the performance of its sacred office, it fears no danger—spares no expense—omits no ex-ertion. It scales the mountain—looks into the vel-cano—dives into the ocean—perforates the earth -enriches the globe-explores the sea and land own affairs much better than He. -contemplates the distant—ascends to the sublime
no place is too exalted for its reach?—[DeWitt

Speed.-The Express run by the N. Y. Sun from Boston to New York on Saturday before last, with the news from the Steam-ship Caledonia, accomplished the object in ten hours and 16 minutes, being a distance of 247 miles. The distance between Boston and Worcester, 45 miles, was run in 77 minutes; from Worcester to Springfield, 55 miles, in 85 minutes; between Springfield and Hartford, towards the idea which exists in the Divine mind of 26 miles, was run by horse in 90 minutes; between Hartford and New Haven, by railroad, 34 miles, in 80 minutes, and, between New Haven and New York, 87 miles, by Steamboat Gladiator, in 4 hours and 45 vine laws, and enact better ones, (as they imagine,)

Anti-Bank Meeting in New York .- The great nonational bank meeting in front of the New York City Hall, last Friday evening, is said to have composed some 5 or 6000 of the late Administration party. The late Mayor, Mr. Varian, presided with 50 Vice Presidents. The resolutions approve the State decision i the McLeod case; denounce the Loan and distribu the mcLeou case; denonnce the Loan and distribu-tion bills; protest against a protective tariff; and against any bank, or national incorporation with banking powers. A committee of 25 was appointed, to be known as the 'Repeal Corresponding Com-mittee,' to act in case a bank is chartered.

Jeffries, the celebrated British Reviewer, once parked that it was his firm belief that if a premi of a thousand dollars were offered for the best trans-lation of the Greek Bible, it would be taken by a Yankee, who, till the offer was made, had never seen a word of Greek in his life—that he would commence learning the language immediately, to qualify himself for the great undertaking, and would finish the whole work quicker than any other person, and the race grows slowly wise. The contrivances which

Come Back .- It is stated in the Western (Tenn view, that several of the gentlemen of the L States, employed by the British government to in-struct the natives of India in the cultivation of cotton, have returned home. They com-plain of the climate and its disease, and have no faith in the enterprise of cotton-growing in that region.

Free Exhibitions of Works of Art in England .- The they are even now beginning to do, that the principles on the annual holiday, to the British Museum, has proved very satisfactory. Sir Henry Ellis states, that from 16,000 to 32,000 persons have passed through the rooms in a single day, without any accident or mischief.

And then they will discover a city of heavenly proportions, which can never grow old or decay, chief

Deaths.—Lady Pigott, Mrs. Mountain, the great, singer, the Queen of Hanover, Hon. P. Courtnay, and Sir John Holland, are dead.—English paper.

The Widow of Charles Fox .- Monday was the birthday of the Hon. Mrs. Fox, relict of the late illustrions statesman. This lady has reached her 96th year, and is in very good health, frequently entertaining select parties of her friends at her hospitable table at

Arms for Females .- It is stated that in the small town of Redditch, in the county of Worcester, England, there are upwards of 70,000,000 of needles manufactured every week. A Mr. Sheridan, an Englishman, residing in Buenos

Ayres, is the owner of 100,000 sheep. He began in 1826 with a flock of 60. About 20 shepherds are em-ployed in taking care of this great community of A Challenge for Cincinnati .- Mr. Squire Newbury

One hundred tons of hay on 37 acres of land have been cut in Charlestown this year, by two enterprising farmers.

A highly respectable merchant of New-Haven, Mr. Francis T. Jarman, committed suicide a few days since by hanging himself. He was a religious man, but at times insane. Age 39.

# NON-RESISTANCE.

Divine and Human Legislation. Be ye perfect as your Father which is in heave

is too wise and prudent to imitate Deity too closely, lest his safety or comfort should be compromised.— Rejoicing in his sublime stature of six feet, and in his profound experience of fifty years, he must needs im prove upon the plans of the All-Wise, strengthen the ands of the Almighty, and instruct the inexperience of the Eternal. The Supreme cannot govern the moral world without his assistance. The laws of the soul and the body, which the voice of God has from time to time, from the beginning of the world to this day, uttered in the ears of man, as he has been prepared to hear them, are not enough for him. A new scheme of legislation must be devised, in which are mingled in strange juxtaposition the oracles of God and the promptings of the Devil. Satan must be made joint regent with the King of beaven, or the government of the world will not be strong enough hustings—gold was handed over to the venal voter, and at one place as much as five hundred pounds sterling were given for single votes. These disgraceful and degrading transactions will, eventually, be productive of good, for they will induce men to adopt the ballot, even though they may in general disapprove of a system of secret voting.

Several ministers, you will perceive, have lost their seats, at which the organs of the opposition point with no ordinary degree of exultation. The naint with no ordinary degree of exultation. The latest the productive of good, for they will induce men to adopt the ballot, even though they may in general disapprove of a system of secret voting.

Several ministers, you will perceive, have lost their seats, at which the organs of the opposition point with no ordinary degree of exultation. The maint with no ordinary degree of exultation. The point with the organs of the opposition of the productive of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue. The simplicity of the Divine laws looks will ensue the simplicity of the Divine laws looks will ensue the simplicity of the Divine laws looks will ensue the simplicity of the Divine laws looks will ensue the simplicity of the Divine laws looks will ensue the simplicity of the Divine laws looks wil may have injured us in person or estate into a dreary anctioned, Christ-permitted, and Holy Ghost-approved arrangement will be visited by a refusal any onger to join hands with us, or to pick our pockets o the mammon of unrighteousness, according to ancien and cherished usage. A fearful alternative, truly, and ne that may well make us tremble and lick the dus before our threateners! The trade in poison to our neighbors' souls and bodies, in the tears of abused wives and the cries of famished children, must be regulated by wise provisions, and permitted to be carried bear my absence from the house at this crisis, even for a moment; I have therefore accepted the representation of the honest men of Meath; but Hutton, the honored friend of his country, will prosecute a successful petition.—Your faithful friend and servant, 'Merrion-Square, July 10. D. O'CONNELL.' In short, though the Creator may understand well eant, but they are not adapted to our present condi tion, and are absolutely impracticable until modified by our superior wisdom. Indeed, the conduct of mankind, if not their words, seems to say to Him, n whom they live and move and have their being, that the less He interferes in this portion of His works the better, for we understand the management of our But notwithstanding this childish insanity of the

the inhabitante of this molehill earth, the patience and love of Him who has placed them there are never exhausted. He still causes his sun to shine on the evil and on the good, and His rain to fail on the just and on the unjust. The beautiful operation of His perfect laws still goes on, prevailing with gentle force in thair stead, their celestial power is no whit diminshed, but they still exert their blessed influences for the benefit even of those who would abrogate them. Though they resolve that a pyramid shall stand forever on its apex, or that a body projected from the earth shall never return to its surface, still, the law of gravitation will restore the just equilibrium which is stablished for the highest good of all. And if any vain man, trusting in the power of human enactments to save him from the inevitable operation of the Divine laws, should take shelter under the treacherou shadow of the staggering pile, or gaze with unwaver ing faith after the flight of the projectile towards the zenith, and should be buried beneath the ruin as i omes toppling to the ground, or be crushed by the eturning missile ;-his fate will be but the necessary result of his disregard of eternal and immutable laws men call governments, and in which they put their trust for safety, are edifices erected in almost all their parts, in defiance of the laws of moral gravitation .perstructure should be incongruous in its parts, and dangerous as a whole, and that its tottering pillars and crumbling arches should call for ever for new ar pliances to defer its ruin. When men perceive, they are even now beginning to do, that the principles enly proportions, which can never grow old or decay for it is built by God Himself, according to His ow them, if they would but have stepped from the shad ow of their own ruinous erections and looked upon it. They who will may even now escape from the fear and danger which ever haunt a habitation when This is the amount of the absurdity and wickedne which has been charged, in high places and in los

the Divine laws are contemned, and flee to the City Refuge, where is peace and safety and joy. places, upon the doctrine of non-resistance with regard to civil government. It affirms the sufficiency of the Divine laws for the regulation of the human hear and life. It denies that it can ever be safe or neces sary to violate any of these laws, but on the othe hand in the highest degree foolish and fatal. One of these laws it asserts to be-that the life of man is sa cred, and may not be touched, either directly, or by A Challenge for Cinetinnati.—air. Squared in deliberate indirection, without crime.

deliberate indirection, without crime. A deliberate indirection, without crime. The American Colonization Society - The receipts who violate their laws, or resist their processes, or in of the Society from the 20th of January last to the 11th of July, were \$15,751; being an increase of more than \$6,000 upon the receipts of the same period in they have appointed for that purpose. It says, that they were consent to hold any of these offices, or to they who consent to hold any of these offices, or to appoint others by their votes to hold them in their stead, do recognize and consent to the principle which is essential to their efficient discharge. Therefore it declares that no one who has received the principle of its inviolability of life into an honest and sincere heart can take any part, either as executive officer, legisla tor or constituent, in the constitution or conducting of a government resting on a denial of that great prin-The St. Catherine's Journal states, that Dr. Wolfred Nelson, one of the proscribed patriots, has returned to Canada, and is now with his family at St. Denis. take part in any plot to destroy any government, o

can resist its dictates, by violence, hower tyrannical. All he can do is to and bear a living testimony by his words life against it. He will leave the inverhimself, and will use his best efforts to s perfect,' were the words of Him who spake as never ers of the dangerous protection in which hope. He will watch the swaying mass, in deep interest, and mark every sign it gives of a proaching fall. The sense of the construction will almost vanish before the peril of the thousands who cling to it for safe knows that it must obey the laws of the length, and fall, but only to give place founded and eternal abode, where men w gether in peace, no longer the tools of ty demagogues, having learnt the great lesson and happiness are to be achieved only tion of the laws of their nature, and by never, by imposing laws of their own de others, and compelling obedience to then of death. In the fulness of this faith he and peace to his soul, knowing that a be hand. Nothing discourages or alarms him ceives that the laws of God, in their certa must make men happy, and he knows that; ultimately have their free course. While he to wait the coming of the appointed time, to do all that his hands find to do to ! proach. He may seem to the world to be or a fool but he knows that, in this belo listened to the voice of celestial wisdom ed of her as his guide through life .- E. Q

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FUGE OF Souther tracts from the Speech Carolina, on the questio lition Petitions, delivere entalives, June 15, 184

sinditives, June 13, 184
Sir, I will not attempt to a slavery, as it exists prove on this floor, our we have to say on this ves, 'come and take the upon this mad crusa nut well the cost of a ecomplish your puratoms of bodies; you our smiling fields in ery one of your plough, before you reach they stream will run red twhiten with your bot, when you will, anothen story, the banks hyour shivering ghome. And the battle wendants of the Cavalier. me. And the battle windants of the Cavalier mtleman from Kentuck ar myrmidons, after control borders of the Old borders of the Old I brawny sons of the m ns of the plains, congr if we will there form in which you will never refeet upon our grave vado—we shall never rupon you—but I wan to let us alone. You ow nothing, of the feeli to maintain their right sacrifice of every co nger. So far as regards the r So far as regards the r abstract, I am not on a blessing. I believe ay an evil, I do not m me, a political sin; by people, among whom times greater an evi-fier those who are unit

fere with us. There in, against the idle a ich, in process of time icy, and from interest, and from interest, a gentlemen, that the riveted the chains of ople bolts of steel. It onn-slavery in the Scatce the people of the in their keeping, we in advance, when si and we never licy might have dicta ord. We are told by gentle m sorry to see a gent rrs of Virginia) has rts of Virginia) has a diately addressed to a heace and quiet of ive and entertain these chase peace, by who der of our rights. Can ender such an alter men surprised at our tables, they have send.

eing thus harassed? st not only submit to that we must not be might you blame the The discussion, on r-we want no on—but we simply a ned for the tone of ich we speak on the ind I am sorry to see e that view of the m report upon these potators, upon the imprests. For one, I can a plea to the jurisdict power over the subject son with fanatics? estion, with those, wh judice and passion? reason with a madma or with a lover upo nacious grasp l of all passions, it is its hold. It is the

man heart may no ifully expresses th - 1 ust the look which The babe may cease to With heaven's rainboo The shining gold thei But Faith, fanatic Fan To some dear falsehood so with these aboli rce them. We of the South, I re

is discussion, and the we were content with we were opposed to agi the issue must be ma ready to meet you-ke your position in a ssiles from your se-ldly, and we are read ent, and after that is a mation—idle gascoi ill; that is the usual a ually receive, from th gance and oppression w to let us alone, to joyment of our undou If you are resolved to peat again, I for one to others here who as to others here who ar hose voices have so o pression at home, and it from abroad. I we rim which the gentleman from the great the gentleman from the gentleman from the great the gentleman from the great the g ing, that the

ies of our institution to others here, who a ve have taken our possessive. We plant our onstitution. We ask ent of those constitutionaranteed to be be